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THE MODERN LANGUAGES OF AFRICA.

A SKETCH

OF THE

MODERN LANGUAGES OF AFRICA.

Accompanied by a Language-Map.

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ac.

BY

ROBERT NEEDHAM CUST,

BARRISTER-AT-LAW,

AND

LATE OF HER MAJESTY'S INDIAN CIVIL SERVICE.

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THE

MODERN LANGUAGES OF AFRICA.

CHAPTER XII.

V. BÁNTU FAMILY.

It must be accepted as a fact that all the Languages spoken in Africa South of the Equator, with the exception of the Hottentot-Bushman *encláves*, belong to one great Family, and that they all derive from one Mother-Speech. This fact may be asserted with the same degree of confidence with which it is asserted with regard to the Indo-European and Semitic Families. Moreover, it must be admitted generally, that the tribes who speak these Languages are not Negro in the strict sense of that word, and that it is inaccurate to call them so. The necessity of a name having arisen, it has been necessary to reject such as are insufficient, like "Káfir," which applies only to one Branch of the Family, or "South African," which expresses too much. Other combinations have been suggested, as Zinjian, Nilotic, Hypotropical, and Time only will give the sanction of usage to the one now generally adopted, Bántu, which means "Men" in the Language of that Family.

The area over which these cognate tribes are spread is enormous; the amount of population is quite unknown,

but must be estimated by Millions. They for Centuries have had no communication with each other, or have been in constant hostility. In many respects they differ from each other very materially. The Languages of the Family differ from each other beyond the limits of being mutually intelligible, and yet the student of Comparative Philology has little doubt that at some remote period there was one Common Stock. Up to the end of the last Century this fact was totally unknown, as all the Languages of the Family are totally devoid of any indigenous literature, and have no Written Character. To the best of my belief, with very rare exceptions, no one Scholar is, or ever has been, acquainted with a representative Language of the three great Branches; but more than two Centuries ago a Roman Catholic Missionary had left a sufficient sketch of the Kongo Language on the West Coast. Early in this Century the Xosa or Káfir Language of the South Branch became known to the residents of the Settlements of the Cape of Good Hope, and chance Vocabularies of some of the Languages of the East Coast had been picked up by travellers. From these imperfect data the secret was discovered, which subsequent enlargement of knowledge has only confirmed. No one with a Grammar of the Swahíli, Zulu, and Pongwe Languages in their hands can doubt it.

The fortunate person who was the first to announce this fact was Lichtenstein, a German Naturalist, who went out to the Cape of Good Hope on the Staff of the Dutch Governor, who managed the Colony in the interim betwixt the first and second English occupations, 1803 to 1806. He published his Travels in English and German 1811-12, and developed this theory in a Memoir published in a Berlin Scientific Periodical in 1808. After a comparison of a great number of Vocabularies, especially those of the Mozambík collected by a Jesuit, he had arrived at the unexpected conclusion of the Unity of the South African Family of Languages from Benguela on one side to Kilwa

on the other. Vatér in the Mithridates, dated 1812, adopts the theory. Marsden appears to have arrived at the same conclusion from independent data. In the letter of instructions written to Tuckey, about to start on the exploration of the River Kongo in 1816, he remarks that he had, when in India, a Mozambík servant, and had taken down from his lips the words of his native tongue, and he was surprised to find them correspond not only with the Language of the Káfir, as given by Sparmann, but also with that of the Kongo, as given by Brusciottus and Oldendorp. Tuckey supplied Vocabularies in the form given to him by Marsden, who examined them, and remarked that they established the fact. It does not appear that he was aware of the conclusions of Lichtenstein and Vatér, or at any rate he does not quote them. He might not have known Lichtenstein's works, but he must have known Vater's, who quotes Marsden's own Asiatic Researches. It is worthy of note that Marsden also, as stated in Chapter IX., discovered the Unity of the Berber Sub-Group.

Many years later the problem was investigated, tested, and proved by German Scholars, Von der Gabelentz, Ewald, and Pott, and published as an undoubted fact. This same fact was at that period and subsequently popularized by Ritter, Prichard, and Latham. In 1812 Campbell, a Missionary, in his Travels in South Africa, alluding to the Hereró, remarked that they speak the same Language as the people of the Mozambík. In 1837 Archbell confirmed this fact from personal knowledge, but less absolutely. In 1827 Thompson published his Travels and adventures in South Africa during 1824, and remarks that it is proved that the tribes known by the name of Káfir, Tambúki, Natal, Delagoa, Mozambík, Hereró, and Chuána, all come from one common origin, and that their Languages resemble each other and those of the Komóro Islands. Boyce in his Xosa Grammar 1838 states the fact that all the Languages as far as the Equator belong

to the same Family; he enumerates the Pongwe on the West Coast and the Swahíli on the East; and mentions that an Arab, who had travelled from Mombása to Mozambík for Commercial purposes, gave him specimens of the Languages spoken by the tribes through which he had passed. Boyce in them recognizes Xosa and Chuána words. Froberville, a Frenchman in the Island of Mauritius, in the Journal of the French Geographical Society 1846, states that he had arrived at the conclusion, after examining two thousand words collected from slaves in the Islands of Mauritius and Bourbon, that all the Languages belonged to one Family. His conclusions are quite independent of any previous statement by earlier writers, to whose works he had no access. It is worthy of note, as marking the progress which the study of Language as a Science has made, that the Compilers of the Grammars of the West Branch of the Bántu Family in the Sixteenth and Seventeenth Centuries, though they remarked the existence of the Alliterative Concord, were unable to trace it back to its origin, and described it as an inexplicable Philological Puzzle, defying all Rule. Stranger still, Cannecattim in the Nineteenth Century acknowledges the existence of an extensive Alliteration, produced by what Europeans call Concord; but he was unable to discover the principle itself, or the Rules for its application. The area was considerably enlarged by the researches of Krapf and Rebman on the East Coast, who touched the boundary-line of the Hamitic Galla and the Nuba Masai. On the West Coast J. L. Wilson, Clarke and Saker extended the area of the Family North of the Equator to the Kamerún Mountains and the Island of Fernando Po, touching the boundary of the Efík of the Negro Group on the Old Kalabár River. Scores of Languages, exhibiting the well-known Linguistic Phenomena of the Family, have since been brought to notice by Travellers and Missionaries. The striking fact of the resemblance of the Languages of Swahíli and Kongo has been noticed

practically and on the spot by Burton and Stanley. Lepsius in his Nuba Grammar has catalogued the typical features of the Bántu Family, with a view of solving the mystery of the existence of the Negro Languages by referring them to the action and reaction on each other of the Hamitic Group and Bántu Family. What may be the Northern limits of the Bántu Area betwixt the West shore of the Victoria Nyanza on the Equator and the East of the Kamerúns five degrees North of the Equator, we know not, as the whole tract North of the bend of the Kongo on the Equator and South of the Central Negro Group is unexplored. Bleek, Christaller, Norris, and others mention that there exist relations betwixt the Bántu Family and Negro Group: others deny it. While, therefore, the Unity of the Bántu Family is an accepted truth, the relation which it bears to the Negro Group is one on which the greatest Authorities are divided: it is one of the Linguistic secrets to be solved by the next generation of Comparative Philologists.

It is as well that the above facts are admitted by the French Author Vivien de St.-Martin, and the German Pischel, and there can be little doubt that the credit of priority of discovery belongs to Lichtenstein, who, if not Dutch by birth, was at least in the employment of the Dutch Governor, and it is noteworthy that this is the only contribution to African Philology made by the Dutch Nation, notwithstanding their striking opportunities, and their fecundity in producing illustrious Scholars in other Fields.

The grounds for coming to the conviction, that the South African Languages belonged to one and the same family were not only glossarial affinities, which would not be decisive on the subject, but features of Grammatical Structure of a character quite peculiar to this Family, and bearing no affinity to any Languages out of Africa. Lepsius in the Preface to his Nuba Grammar enumerates twelve characteristics. Other writers have treated on the

same subject, but it is as well to give the words of the great Master: in nearly all these points the Hamitic method is totally opposed.

I. Prefixes to Nouns according to Classes.

II. Absence of Grammatical Gender.

III. Nominal Prefixes.

IV. Personal Pronouns prefixed to Verbs.

V. Euphonic Alliteration.

VI. Use of Prepositions instead of Postpositions.

VII. Position of the Genitive after its governing Noun.

VIII. Position of the Subject before the Verb, and the Verb before the Object.

IX. Insertion of a Pronoun after the Object, and before the Verb, ex. gr., "Satan (HE) (HER) deceived Eve."

X. Termination of Syllables in Vowels only, which may be modified by a Nasal.

XI. Frequent strengthening of the Initial by a Consonantal Prefix principally by a Nasal.

XII. The use of Tones.

Boyce and Appleyard, who were acquainted with the Languages of the Southern Branch, J. L. Wilson, who had studied the Western Branch, and Krapf and Steere, who have devoted themselves to the Eastern, are unanimous in praise of the beauty and plastic power of these Languages. J. L. Wilson remarks, that they are soft, pliant and flexible to an almost unlimited extent: their Grammatical principles are founded upon the most systematic and philosophical basis, and the number of words may be multiplied to an almost indefinite extent: they are capable of expressing all the nicer shades of thought and feeling, and perhaps no other Languages of the World are capable of more definiteness and precision of expression. Living-

stone justly remarks that a complaint of the poverty of the Language is often only a sure proof of the scanty attainments of the complainant. As a fact, the Bántu Languages are exceedingly rich. Every knoll, hill, mountain and peak has a name, and so has every water-course, dell and plain: it would take a lifetime to discuss the meaning of these names. It is not the want of, but superabundance of names that misleads travellers, and the terms used are so multifarious. The fullness of the Language is such that there are scores of words to indicate variety of gait, lounging, swaggering, and each mode of walking is expressed by words, and more words are used to describe the different kinds of fools than he has tried to count.

J. L. Wilson adds, that the different Branches of this widely-spread family have been greatly affected by the contact of their neighbours: on the West Coast by the Portuguese, and on the North-West frontier by the Negro Group: on the South by the Hottentot, Bushman, and Dutch: on the East Coast by the Portuguese, Malagási and Arabs, and on the North-East frontier by the Hamitic Group. Notwithstanding these alien influences, and the accession of Loan-words, the different Languages retain their original words and Grammar without material modification, and show far more affinity than could be expected of tribes in a low state of Culture, living so far apart, and deprived of all friendly intercourse.

Bleek had peculiar opportunities of studying the Languages of this Family, and he brought a trained intellect to the subject. He was the first who recognized the importance of the presence, or absence, of Gender as a means of Classification: he detected the existence of a Law analogous to that of Grimm, changing the form of words in the different Languages of the Family to such a degree as to render them entirely dissimilar. He was of opinion, that the different members of the Bántu Family were as distinct from each other, and as different in their peculiar

Grammatical developments, as are the various members of the Arian Family. Some however were more akin to each other. Certain features of Structure and certain words run through the whole Family, but they are entirely distinct as species, though akin as members of the same Branch or Family.

It is within the Language-Field of this Family that the mighty Geographical discoveries have been made within the last twenty years by Livingstone, Burton, Speke, Cameron, Stanley, and others: and within this area have been planted the great Christian Missions, the labours of whose Agents have so materially added to our knowledge South, East and West. I found that all existing Classification was inadequate to the new requirements, and there was nothing for it, but to follow out my Geographical method, and to mark off three great Branches, Southern, Eastern, and Western. This however would be insufficient for any exhaustive treatment of the Languages already made known to us, and inadequate to provide for the additions which each expedition of Discovery would reveal to us. After a great many schemes, and modifications as the work went on, I have finally settled my Book and my Language-map upon the following lines:

A. Southern Branch.	I. Eastern Sub-Branch. II. Central Sub-Branch. III. Western Sub-Branch.
B. Eastern Branch.	I. Southern Sub-Branch. II. Eastern Sub-Branch. III. Western Sub-Branch.
C. Western Branch.	I. Southern Sub-Branch. II. Northern Sub-Branch.

Betwixt the Western and Eastern Branches lie vast undiscovered Regions: the two Branches are parted by an imaginary line traversing the centre of the Continent from the Kongo River to the Zambési about the twenty-fifth

Degree of East Longitude: the Zambési became roughly the Northern boundary of the Southern Branch. Gradually the details of the picture will be filled in, and newly reported Languages will fall into their places. It is true, that there are numerous Zulu *encláves* under different names in the Eastern Branch North of the Zambési, but this cannot be helped. They are confessedly immigrants and sojourners in the land of others, and there is no more occasion to notice them than the European and Asiatic immigrants and settlers in the whole of Africa, and the Arab Colonies in different portions of North Africa beyond the proper limits of the Semitic Language-Field.

The Bántu Languages of the Southern Branch have had the advantage of special treatment by Bleek in his incompleted Comparative Grammar of South African Languages, the last portion of which was published in 1869. This was extremely valuable as being at first-hand. F. Müller devotes several pages to the subject in his Universal Ethnology, and Outline of Philology. All Books on the general subject of Philology notice this remarkable family, but their information is generally second-hand, drawn from Bleek, or some of the Bántu Grammars. During this last year De Gregorio of Palermo has sent me a considerable treatise in Italian on the South African Languages, which indicates the wide-spread interest attracted to the subject. Considering that each year contributes Grammars in some portion of this vast Field, sometimes that of a Language spoken on Victoria Nyanza, at another time on the Kongo or the Kunéne, it will be well for the General Philologist to hold his hand for a time. All Bleek's conclusions are drawn from the Southern Branch, and as yet no treatise of Comparative Philology has surveyed the whole Field collectively: in fact, it may be doubted whether the Learned World know the names of the Books which will be passed under Review in this Chapter. Buttner, a Missionary in Damara-Land, has published in a local Magazine a contribution to a Comparative Dictionary of the Bántu Lan-

guages, the value of which is impaired by the inclusion in it of many Languages which do not belong to the Family. Bleek, again, in his Catalogues to the Grey Library has done a lasting service to the cause of progress by registering all the Books that have been published, and the unpublished Manuscripts that have been deposited. No anxiety need be felt with regard to the progress of knowledge in this Language-Field: in the East and the West and the South there are chiels of all kinds taking notes, Grammars being prepared, Vocabularies being collected, Texts prepared for printing, and Translations of the Bible in progress. As these Languages become known with their wonderful Structure of Pronominal Prefixes and Concord, the Arian and Semitic Languages will lose their monopoly in the Schools of Comparative Philology, and new depths will be sounded of the Human Intellect unassisted by Culture, and undeveloped by contact with other nations in a higher state of Civilization.

A. SOUTHERN BRANCH.

The Language-Field of this Branch comprises in its area the Hottentot-Bushman *encláves*; it is shut in on three sides by the Sea, and on the North by the Rivers Zambési and Kunéne. It is situated wholly under the direct, or indirect, control of the Anglo-Dutch Colonies of South Africa. For purposes of Classification it is divided into three Sub-Branches:

I. Eastern or Káfir-Land.
II. Central or Chuána-Land.
III. Western or Hereró-Land.

I. EASTERN SUB-BRANCH OR KÁFIR-LAND.

The name of Káfir is retained for this restricted area, because it has been stereotyped in the term Kaffraria:

otherwise it is a bad name, being a term of offence originally applied by the Mahometans to all Non-Mahometans, whether in Asia or Africa, and having been, as regards Africa, in early Linguistic books extended in its use far beyond its natural limits. In this Sub-Branch I place three Languages only :

I. ZULU.
II. XOSA.
III. GWAMBA.

In early Linguistic books we find the first two treated as one Language, and even now the term Zulu-Káfir is sometimes used to express the first Language. No doubt the Languages are akin to each other, but they have separate Grammars and separate Translations of the Holy Scriptures, and must be treated as separate Languages, just as Portuguese and Spanish are separate from each other.

I. ZULU.

The Zulu tribe was originally a small one, but the Chief Chaka founded a great Power, broke up many tribes and incorporated them in his own, and gradually the Zulu became a great Nation, dwelling partly in Natal, and partly in Zulu-Land. There may be Dialectal or tribal variations, but it is effectually the same Language. In 1859 Grout published his Grammar: it is most complete, and attached to it are specimens of Zulu unwritten literature, narratives, and songs. It was the first effort to reduce the Language to Grammar, but was approved both by Missionaries and the officers of Government. Other Grammars have been since published by Schreuder in Norwegian, Colenso, Boyce, and Roberts. Dictionaries have been published by Dohne, Perrin, Colenso, and Roberts. Many other Grammatical Notes and Vocabularies have appeared of this important and well-known Language, which need not be noticed.

Dohne remarks that there are two main Dialects, I. the high Language or Ukukulúma, and II. the low Language or Amalála. It is generally but not universally supposed that the Clicks found in the Zulu Language have been adopted from their neighbours the Hottentots. It seems scarcely necessary to tarry longer over a Language which is so well known. Its use as a Language of a Conquering and superior Race extends as far North as the River Zambési, and, even where another Language is the Vernacular of the people, Zulu is understood. In the Kingdoms of Lo-Benguela and of Umzíla it is the Language of the ruling classes. Travellers write about III. the Language of the Ma-Tabéle, but there is reason to believe that it is Zulu, though possibly with Dialectic variations. Moffat in the account of his visit to Moselikatze mentions that he started from his residence in the company of individuals of the Be-Chuána tribe of Ba-Mangwáto, who were to be his guide under a Chief, who was as familiar with the Le-Tabéle Language as with his own, and who would serve to Moffat as interpreter. Now this implies that the Language indicated was Zulu, as Moffat was an accomplished Scholar in Chuána, in all its Dialects and Sister-Languages, and there is no other Family of Languages in that Region except members of the Káfir or Eastern, and the Chuána or Western, Sub-Branches. In 1882 Syke, of the London Missionary Society, prepared School Books, and is translating the Gospels: this gives the idea that Tabéle is a separate Language. IV. The Landin tribe on the Zambési speak Zulu.

North of the Zambési it is met with, but not in a manner easy to be defined in a treatise or delineated on a Map. Bands of marauders, or Nomads, are met with as far North as the neighbourhood of the Victoria Nyanza under the names of V. Maviti, Ma-zítu, M-Hengo, Watútu, Ma-Retsha, Wa-angwe, Wa-Gangwara, VI. Ba-Ngoni, Wa-Ngoni, and Ma-Ngoni. The uniform testimony of travellers is that they speak Zulu, though probably composed of many different elements. Let me give some instances:

A Missionary of the London Missionary Society, who belonged to the Mission of that Society in South Africa, and therefore knew Zulu, was transferred to the Mission in Equatorial Africa, and we find that he could converse with Mirambo in Ki-Ngoni, because he knew Zulu. A Scotch Missionary, well acquainted with Zulu acquired in his Station in South Africa, writes from Lake Nyassa, of the Ma-Viti, Ba-Ngoni, and Ma-Ngoni as descendants of fragments of tribes broken up in the war of Chaka, and still understanding, if not speaking, Zulu. Again, he states thst the Ma-Ngoni speak Zulu in varying degrees of purity, being able to use all the Clicks, but it is mixed up with a good deal of what belongs to the Language of the people subject to them. Richards, an American Missionary, mentions that the Nobles in Umzíla's Kingdom of Gasa, South of the Zambési, are called A-Ngoni, or Ama-Ngoni, who are undoubted Zulu in Race and Language, while North of the Zambési the number of the Zulu Bands has been swollen by recruits from other Bántu tribes, who have adopted the dress, habits, and patois of the Zulù with a view of carrying on depredation. It is impossible to state the number of the speakers of the Language with any degree of precision: they are nearly all Pagan. The whole Bible has been translated into this Language, and an extensive Christian Religious literature. As the vehicle of speech of a proud and hitherto conquering Race, a great future may be anticipated for this Language.

II. XOSA.

The second Language of the Eastern Sub-Branch is that spoken by the Xosa. Lichtenstein, who first brought this tribe into notice, calls it the Kousa. They have incorrectly been called Káfir: it is better to call them by the name under which they know themselves. Like their relatives the Zulu, they have four Clicks in their Language. Their numbers have been estimated at 210,000

souls: the limits of their Field are the River Kei on the North, the Sea on the South-East, and to the South the Provinces of the English Cape Colony. The Language has been well illustrated by the Grammars of Boyce and Appleyard, and the Dictionaries of Davis and Ayliffe. Ayliffe alluded to the Woman-Dialect, or rather the numerous words widely different from those used by men, arising from the custom called ukuhlonipa, whereby women are prohibited from pronouncing the name of any male relation, or the emphatic syllable of it, in any word. The Xosa is deemed to represent the oldest form of Bántu speech, being furthest removed from contact with the Negro, Hamitic, or Semitic Languages. The whole Bible has been translated into this Language, and there is an extensive Christian Religious Literature.

III. GWAMBA.

I have received a letter from Berthoud, a Missionary of the Canton de Vaud Mission at Valdezia, in the Transvaal. I had noticed in the pages of the periodical called "Explored Africa," of Geneva, that he had returned sick after eight years' work. He passed three years in Ba-Súto-Land, and five at Valdezia. It was stated that he had been preaching to a tribe called Ma-Gwamba, and in the Language of Si-Gwamba, and that he had translated a portion of the Holy Scripture into that form of speech. My first impression was that this was only a Dialect of Súto or Chuána, but his letters have convinced me that Gwamba is an independent Language. The tribe are called Ma-Kwápa, or Ba-Tonga, or Knob-nosed, or Hlengoe, all which names are well known on the Map. The Language had never been put to writing before, but hymns and Translations are now in the Press. Inhambáne is the proper country of the tribe, which occupies the Coast from Lorenzo Marques to Sofála. In breadth they extend three hundred miles from the Sea as

far as Valdezia. The real home of the Ma-Gwamba is in Countries claimed as Portuguese Colonies. They are found in small colonies very far off from their proper country, and one Colony is near Bandawe on Lake Nyassa. Berthoud sent a portion of his Translation into Gwamba to Lawes of the Scotch Mission at Bandawe. He (Lawes), though he knew Zulu, could not understand it, but he read it to the Ba-Tonga alias Kamanga, who evidently could practically do so. Berthoud's opinion is that it is closely related to Xosa, and Zulu, but very different from Súto and Chuána. It has one peculiar feature in its Phonology. There are two sub-tribes and two Dialects, I. the Gwamba proper, South of the River Limpópo, and II. the Hlengoe, North of that River. Berthoud is preparing a Grammatical Note of this Language, and I have encouraged him to accompany it with a Map showing the precise habitat of the tribe, in whose midst he has laboured. Erskine mentions these Ba-Tonga as a peaceful people dwelling near Inhambáne, and existing there before the Portuguese and Zulu invasions: the Zulu call them Ba-Tonga, by way of contempt. In Peters' Vocabularies are specimens of the Language spoken at Inhambáne, which Bleek connects with the Nyanban of Koelle's Polyglotta Africána. There is another Vocabulary supplied by Peters of the Language spoken at Lorenzo Marques, with which Bleek has incorporated the Vocabulary collected by White 1798. Botelar, in his account of his voyage with Captain Owen, gives a Vocabulary collected at Delagoa Bay. In the Parliamentary Report on the claim of the Portuguese to Delagoa Bay is a French Vocabulary of the Language spoken at Lorenzo Marques, which Berthoud identifies with Gwamba. Wilcox, an American Missionary, reports that the Language of the Gwamba is essentially different from the Zulu, so that new Books must be printed, and new Translations made: yet it will easily be acquired by one who knows Zulu. It is a Language spoken by

as many people as use the Zulu Language. From Umzíla's kraal to Zulu-Land the Ama-Tonga, as he calls them, form the bulk of the population. Many speak a transition Language between Zulu and Gwamba, so that a knowledge of Zulu is indispensable.

II. CENTRAL SUB-BRANCH.

The Central Sub-Branch or Chuána-Land is separated from the Eastern Sub-Branch by a range of mountains, and from the Western by a desert; it occupies the large central tracts, partly in the Dutch Republics, and partly independent. Although many other tribal names occur, and possibly there is a multiplicity of Dialects, yet practically there are but the four Languages:

I. Súto.
II. Chuána.
III. Shona.
IV. Siga.

There are no Clicks in the Languages of this Sub-Branch, except, according to Livingstone, in the Chuána Dialects of Mapela and of Tlokwa or Mantáti, which most nearly resemble the Xosa. Appleyard describes the component tribes of Chuána-Land: the name is said to be unknown to the people, and to mean "like or resembling." There are many tribes, but two leading Languages, the Súto and Chuána. Both forms of speech are radically the same, but they vary in their degree of similarity, and the variation betwixt the usage of the East and the West is so great, that for all practical purposes they must be considered two distinct Languages: the Eastern is softer, and approaches nearer the Xosa. This must be borne in mind, as early writers call the whole Se-Chuána. As in the Eastern Sub-Branch, so in this Central Sub-Branch confusion arises from the lax use of names of tribes who

speak Dialects of one or other of the main Languages, though of which it is not always easy to say, and it often happens, that the Superior and Ruling Races of a tract speak Zulu, while the lower Races speak one or other of the Languages of Chuána-Land, as the Zulu are notoriously invaders, plunderers, and conquerors.

I. SÚTO.

Called generally Se-Súto, by Endeman Soto, by Casalis Se-Chuána, and is spoken in the valleys of Ba-Súto-Land, but is ascertained to be spoken as far North as the River Zambési by the Ma-Kolólo, and other tribes. This fact is placed beyond doubt, and is the reason why the Protestants of Ba-Súto-Land send out Missions into tracts so far distant from them, upwards of one thousand miles. Mabille, one of the Missionaries, writes that the Ba-Rotse, without being Ethnologically Ba-Súto, though they have a Language of their own, yet speak the Súto Language, which was imposed upon them during the time of their subjection to the Ma-Kolólo, who were more or less Ba-Súto. The Ba-Rotse have shaken off the yoke, but not the Language, of their Conquerors, who in fact have ceased to exist as a tribe. Holub tells us of Dialects of this Language. He writes of a Dialect spoken in the Diamond Fields, and another at Sheshéke, being produced by an admixture of the proper Language of the Ba-Rotse with the adopted Language Súto; but he gives no details, or specimens. Coillard, the French Missionary, was astonished to find on his visit to the River Zambési that all the tribes on both banks spoke Dialects of the Súto. Casalis has published a Grammar in the French Language: the whole Bible is translated. Dupelchin, an old Roman Catholic Missionary of good experience in India, writes in 1882 from the Upper Zambési that what he calls the Se-Kolólo is a Dialect akin to both the Súto and Chuána: for though the original Ma-Kolólo were Ba-Súto by Race, yet they incorporated

so many other kindred tribes, that the compound Dialect Kolólo is intelligible to any one who knows Súto and Chuána. As a proof of this he mentioned that his own interpreter knew only Chuána, and that when he asked the Chief Mgunba what the Kolólo Language was, he instantly replied Chuána, and he (the chief) knew it to be so, because one of his wives was a Ba-Mangwáto from Shoshong, and her Language and the Kolólo were the same. At the same time, so strong was the affinity to Súto, that Dupelchin remarks that all the Religious and Educational works published in Ba-Súto-Land would be of use on the Zambési. Brief as the Empire of the Ma-Kolólo had been, it had lasted long enough to stamp the new Language on the Country. The Ma-Kolólo had passed away as a ruling tribe, but the Kolólo Dialect maintained its supremacy. Such Linguistic Phenomena have happened elsewhere; but if Dupelchin's statement be strictly correct, it would seem, that the Languages of the Súto and Chuána are the same, and that separate Translations of the Holy Scriptures have been needlessly made, in two different Systems of Transliteration, just because the labourers in one case were Frenchmen, and in the other Englishmen.

II. CHUÁNA.

Called generally the Se-Chuána. Archbell published a Grammar at Grahamstown in 1837; admitting that there are many Dialects, he states that he was chiefly among the tribe (I.) Ba-Rolong, and probably adopted their Dialect. Clearly however he includes notices of other Dialects. Another Dialect is that of (II.) the Ba-Hlapi, and Brown published a Vocabulary of this Dialect with a brief introduction to the Grammar in 1876 at London. Chuána is spoken over the length and breadth of the Transvaal and in the tracts intervening betwixt the Transvaal and the Kalahári desert. Livingstone published an analysis of the Lan-

guage for private circulation among the members of the Zambési expedition of 1858 ; it is clear and comprehensive, and in fact this Language was Livingstone's general means of communication in his great travels East and West. Moffat published a Translation of the whole Bible in this Language in the Hlapi Dialect. I fairly give up the attempt of defining the limits of the Zulu, Súto and Chuána Languages *inter se.* In the Journals of travellers and in Linguistic works there is great laxity of expression. Mackenzie alludes in his "Ten years" to the (III.) Ba-Kalahári as broken tribes of the Desert, subjected to more powerful neighbours, and speaking different Dialects of Chuána. The (IV.) Ba-Tauana as far West as Lake Ngámi are described by Missionaries as speaking Chuána. The subject becomes still more intricate, when the Narrator describes the speech of a tribe in the conventional phraseology of the Bántu: thus Mackenzie mentions that the Ma-Kaláka both North and South of the River Zambési speak a Dialect of their own, Se-Kaláka, described by others as a Dialect of Chuána. By others the name is stated to be a general term for tribes not Chuána; at any rate it is not on my Schedule.

III. SHONA.

It has caused me great trouble to dispose of the form of speech spoken by the Ma-Shona: their habitat is well known, and Moffat has compiled a Vocabulary of the Language. Livingstone in his Missionary Travels calls them the Ba-Zizulu. The Vocabulary is not available for scrutiny, being in the Grey Library at Cape Town. I am therefore constrained to admit it in the list of Languages.

IV. SIGA.

Bleek in his Classification introduces a Sub-Branch called Tekéza, being led thereto by some phonetic peculiarities of certain Languages spoken North of Zulu-Land

along the Eastern Coast. Such a ground of Classification could not find a place according to my Geographical method. None the less, Languages or Dialects exist, which must be accounted for. Erskine made an expedition in this comparatively unknown Region, and mentions that Umzíla, and his Court, speak Zulu, but along the Coast near Inhambáne are the Siga of the Chobi Race, called by Zulu Rulers contemptuously Tonga, a term for all inferior Races, but they are quite distinct from the Gwamba, who are also called Tonga. Moving Northward, the traveller comes on the Ma-Longwa, who are described as being of the Ba-Súto type, speaking several Dialects, but understanding Zulu. Further investigation will decide whether these Languages range under Súto or Chuána, or are entirely independent.

I commend to the South African Governments or to the assembled Congress of Missionary Bodies, or to T. Hahn, Librarian of the Grey Library at Cape Town, the task of preparing a Language and Dialect Map of South Africa, which is greatly wanted.

III. THE WESTERN SUB-GROUP.

The Western Sub-Branch or Damara-Land occupies a Field situated betwixt the Kalahári desert and the Atlantic, bounded on the South by Great Namaqua-Land, and on the North by the River Kunéne. The Field is intruded upon by tribes speaking the Hottentot Language, who press upon the flank, and one tribe, the Hill Damara, Negro by Race, but Hottentot-speaking, occupy one *encláve* within the Bántu Field and share the name of Damara with one of the Bántu tribes, though totally distinct both in Race and Language, and therefore not coming under description in this Chapter.

There are three Languages only in this Sub-Branch, of which accurate information is available, but, as undis-

covered tracts are included in the Field, there may be more.

I. HERERÓ.
II. YEIYE.
III. NDONGA.

Not only has this Field been visited by an English Commissioner, Palgrave, who supplied a full report, but no less than three Protestant Missions are settled within its limits, the German, English, and Finnish, and to their labours we are indebted for a fair amount of knowledge. Lately a French Roman Catholic Mission has striven to introduce itself, and there has also occurred a most sanguinary war betwixt the Hereró and the Nama Hottentot. Hunters, traders, and travellers have at different times penetrated West to East. Some of the Trekking Boers have settled within its limits. The North-East corner, however, is as little known as almost any part of Africa. Kolbe mentions that two tribes actually on the shores of the Lake Ngami speak either cognate Languages or Dialects of the Hereró.

I. HERERÓ.

The Hereró tribe are also known as Cattle Damara, leading to confusion, or are described as Ova-Hereró, and their Language as Otji-Hereró, which has led to another source of confusion, and in the list of Translations of the British and Foreign Bible Society this Language is placed next to the Otshi or Ashánti of the Negro Group, with which there is not the least connection, on account of the resemblance of the Root-name of the Negro Language with the Prefix of the Bántu Language. The Prefixes are merely Grammatical, and are omitted, and the Suffix of the Dama-ra, a Hottentot word, is merely Grammatical, and should be omitted also. The Hereró are undoubtedly Bántu, and only came into their present habitat one Cen-

tury and a half ago; but they have no tradition of their former home. When we know more of the Languages spoken by the tribes North of the Kunéne, of the Western Branch, we may discover affinities. The intruding Hereró with their Cattle oppressed the Dama Mountaineers, and entered into conflict with the Hottentot immigrants from the South under Junker Africaner, who checked their progress, and even enslaved a portion of them. A great many European traders are settled in their midst, and the Missionaries play the part of sincere friends; and the English Government at the Cape of Good Hope has deputed a Commissioner to exert an influence more than authority over them. The area of Damára-Land is estimated at one hundred thousand square miles, but the Hereró tribe only amount to eighty-five thousand. Galton mentioned to me that there was a kind of patois spoken in some parts, composed of the very uncongenial Materials of Hereró of the Bántu Prefix-using and Genderless Language and of Nama of the Hottentot Suffix-using and Gender-possessing Language.

Our knowledge of the Language is very sufficient. H. Hahn, Missionary of the Rhine Mission, published in 1857 in German a Grammar and Vocabulary. Kolbe, of the London Missionary Society, with the aid of Materials supplied by the Rhenish Missionaries, and with the revision of Brincker, and his own Collection, has a Dictionary English-Hereró in the Press (1882). Kolbe has published Notes on particular Linguistic points. Anderson on his expedition to the Ngami Lake collected Vocabularies. Elementary Educational works, Translations of English works, such as the Pilgrim's Progress, and a Translation of the Bible, have been published.

II. YEIYE.

The discovery of Lake Ngami revealed to us the existence of the Ba-Yeiye, and Anderson published a short

Vocabulary of the Language. Bleek however in his Comparative Grammar reports the existence in the Grey Library at Cape Town of a larger Vocabulary by Livingstone, upon which he founds his remarks. He gives it the second name of Ba-Khoba, which Livingstone considers means slaves or serfs, while Yeiye means "Men." The Language bears unmistakeable affinity to the Hereró, but the existence of three Clicks in the Yeiye points to the influence of Hottentot contact. There is a tribe on the Chobe River named Ba-Shubea, whose Language is considered to be a Dialect of Yeiye.

III. NDONGA.

In the tract of Country betwixt Damara-Land and the River Kunéne reside a number of tribes, whose distinct names up to eleven are given by Palgrave in his official report, but he remarks that they speak Dialects of the same Language and belong to the same Family. A Finnish Protestant Mission reside among them, a French Roman Catholic has lately attempted a settlement, and Duparquet, the chief of the latter, has published very full details. Palgrave gives them the general name of Ova-Mpo, or omitting the Prefix Mpo: he places their number as high as 98,000; he mentions that traders from Loanda in the Portuguese Colony come to a certain distance, and are certainly in contact with them. Duparquet mentions, after personal experience of both, that the Language has a resemblance to that of the Kongo, and that this tribe and the Hereró use a Dialect mutually intelligible. Other facts noted by him are interesting. English traders and hunters find their way among them, and not only the Portuguese are met, but the Boers who had trekked from Transvaal Westward, and established a new Settlement. In old Maps of forty years ago the word Simbéba or Cimbéba appeared, and Duparquet revives this name, and calls the Country Simbébasia.

In fact the word Ba-Simba means only borderer, being on the banks of the River Kunéne: he divides the tribes into Simbéba and Ova-Mpo, and his remarks seem to imply that the Languages of the two differ, but his statements lack corroboration. Kolbe from personal knowledge remarks that there are no Clicks in the Language of the Ova-Mpo, and that it is so close to that of the Hereró that they can hold communication. H. Hahn in the Preface to his Hereró Grammar mentions the Mpo without Prefix. T. Hahn in a letter to me mentions that he is preparing a Grammar of the Ndonga (Ova-Mpo) Language, which has not reached my hand. The same author in his Tsuma-Goan writes of the Mbo, and gives the derivation of the River Kunéne as being the Great River, as the word *nene* means *great* in the Mbo Language. Galton visited the most Southern tribe, the Ndonga, which by the addition of the usual Chuána Prefix to denote Language has become Se-Ndonga. The Finnish Missionaries were good enough to send me several of their elementary Religious works: they call the Language Mo-Shi-Ndonga, and O-Shu-Ndonga: one of the books is unmistakeably the Catechism of Martin Luther: but it is a fair illustration of *obscurum per obscurius*, that these worthy men have committed all their comments and Translations of this imperfectly known African Language to Suomi, or Fin, the least generally known Language in Europe. But that T. Hahn's Grammar is nearly ready, I should have solicited the Finnish Missionaries to write a Grammatical Notice in German, or some Language generally known. The clothing of their Grammatical works in Fin has the one obvious result, perhaps intended, of rendering them quite useless to their Roman Catholic rivals, who, being French, with rare exceptions know no European Language but their own. Bleek in his Comparative Grammar quotes the information collected by Palgrave, and refers also to a Manuscript Vocabulary in the Grey Library of Cape Town compiled by H. Hahn. Büttner, a Missionary, has pub-

lished a Vocabulary collected by himself, and calls the Language Otya-Mpo.

The Rondu tribe live on the West Coast, to the North or North-East of the Mbó on the Runsa River, and are neighbours of the Náno in the Portuguese Territory. H. Hahn in his Hereró Grammar describes and gives a Vocabulary of this form of speech. Bleek quotes this in his Comparative Grammar. For the present it must be included in Ndonga.

It is clear that a much greater extension of this Language-Field may be expected. Ladislaus Magyar in his Travels in Bihé alludes, among other Languages, to that of the Ka-Nyama or Ova-Mpo, which is in fact the Nhemba, to the North of the Field of this Language. If such excursions are repeated as those made by Duparquet, in which so many European Hunters shared, and if the Boers settle permanently on both sides of the River Kunéne, we shall know more of a Region, regarding which we know now absolutely nothing. Duparquet had three servants on his expedition, and their Linguistic powers are worth recording. He himself knew French, Portuguese, and the Language of his old Mission-Field the Kongo, and possibly the Bunda. The Coachman was of Zulu origin, and could read and write English, Dutch, Hereró, and Nama. His Guide was a native of Ova-Mpo, and spoke Ndonga and Hereró. His Bullock-driver was a Hill-Dama, who spoke Nama. He has nominally founded a Mission-Station at Ombandja, not far South of the River Kunéne, but whether it is occupied I have no reports; and the silence is ominous after such detailed and interesting accounts of the two expeditions published in the Weekly pages of the Missions Catholiques.

B. EASTERN BRANCH.

The Language-Field of this Branch may be said to have been revealed in the course of the last forty years by the explorations of Livingstone, and the Members of those Evangelical Missions which sprang up like flowers in the footprints of the great traveller. These Missionaries have of necessity been great explorers, revealing new Tribes, and reducing to paper unknown Languages. Another great advantage which this Language-Field enjoys, is that the whole is included in the magnificent series of Maps of Eastern Equatorial Africa compiled by Ravenstein on a very large scale, and with scrupulous fidelity to the highest Authorities. It is obvious therefore that I can proceed with a comparatively firm step, and decline to admit any Language, unless the locality of the tribe speaking it be most clearly evidenced. It does not follow however that for every tribe recorded on these Maps evidence can always be given of the Language spoken by them. A very long time must elapse before we can attain to such a level of knowledge.

It may be stated, with some degree of certainty, that there is great affinity betwixt the Languages of the whole of this Branch: how otherwise would travellers have passed through without any inconvenience? Livingstone tells us how he secured the services of one Sekwebu, who had travelled up and down the Zambési, and knew all the Dialects spoken on both sides from Shesháke to Kilimáni. The Jesuit Cronenburgh writes from his Mission on the Zambési that the Languages spoken are the Zulu and Chuána of the Southern Branch, the Kúa and Tonga of the Eastern, and the Rotse of the Western Branch. He states incorrectly that the Zulu is the Mother-Tongue of all, and correctly that a Zulu can always make himself understood. Thus spoke a South Country Man, and his additional remark that these Languages had no connection

with any European Language, except perhaps the Russian, and that they were as simple as English, does not reflect much credit on his Linguistic acumen, though it is a comfort to think that he did not find an affinity to the Primeval Hebrew according to the well-established practice of early Missionaries. We have at least got beyond that stage. Livingstone found the Chuána Language equally useful to himself. The travellers who started from the East found, like Cameron and Thomson, equal help from the Swahíli. Many of the Natives are polyglots. Maples mentioned to me that a Yao Chief could speak six Languages. I brought him to book, and he named the Languages: Yao, Kúa, Swahíli, Gindo, Mwera, and Konde. It is well known that Livingstone proceeding Northwards from Kolobeng touched the Zambési about the point of the confluence of the Chobe. He then went West to Angóla, returned to his starting-point, and then started East to Kilimáni: he never seems to have had any difficulty in communicating with the people, and yet his Narrative shows that guides often failed him, and he marched by the Compass. He has his own theory about the Languages, that starting from the extreme South the Languages spoken, whether by Hottentot or Bántu, bear a close affinity to the tribes of each Race lying immediately on their Northern borders, and their affinities are so easily detected, that they are at once recognized to be cognate. If the Languages of extreme points are compared, such as that of the Xosa and the tribes of the Equator, it is more difficult to recognize the fact, which is really the case, that all the Bántu Languages belong to one Family. Examination of the Roots of the words of each Language arranged in Geographical order, shows that they merge into each other, and that there is not nearly so much between the extremes of East and West, as between those North and South. He closes his remarks by stating what he, fresh from Angóla, could assert with confidence, that the Language of Téte resembles closely that of Angóla, the

Bunda. He adds in another place that in passing from one tribe to another, it was only necessary to know one Language, as interpreters were easily found.

The Arabs in their earlier incursions, the Portuguese in their Colonial occupation, the English travellers moving up from the South or East, the Germans hanging upon the North frontier, have insensibly applied different Prefixes to names in a Language, where all words have Prefixes, but by no means the same Prefix. It is possible that all are in the wrong, but it is remarkable that all the names quoted by Livingstone bear one Prefix, and those by Krapf another. At any rate, the omission of all Grammatical Prefixes gets rid of that anomaly. If Livingstone had not walked across the Continent accompanied by men recruited from the South, and been lost, Stanley would not have started from the East with a party of Swahíli-speaking Zanzibári, and forced his way across the Continent to the mouth of the River Kongo. If Krapf, hanging on the skirts of the North, had not raved about Equatorial Lakes and Mountains, Burton and Speke would not have been deputed to find them. It was a strange chance that, in the fullness of time, set the Ball rolling, and it is rolling on.

As this Field faces the East and the Indian Ocean, it has a history anterior to the Portuguese discoveries, which the West Coast has not. The Phenicians traded with it. The Ophir of Solomon and Hiram is supposed to be here, and one possible origin of the name of Africa is derived from the far-famed Ophir. Nothing was known to the Romans South of Rhapta or Zanzibár. In the year 950 A.D. Ibn Haukal mentions Zanzibár, and Masúdi mentions Sofála. It is probable that there were Persian and Arab settlers anterior to the time of Mahomet, and that the Indians appeared early on the scene. The Portuguese drove out the Arabs, but they never succeeded in getting far into the Interior. It is little to the credit of the Portuguese that they had no knowledge, or at least

left no traces of their knowledge, of the Languages of the people. De Barros and Dos Santos have left some fantastical accounts of one great kingdom of Monomotápa, which is identified with the Chief of the Ba-Mbiri, a subtribe of the Ba-Nyai, dwelling a considerable distance up the Basin of the Zambési. Interest centred round the gold mines of Ma-Nika. Zumbo was the highest Station ever occupied by the Portuguese, but their power has dwindled to a shadow.

The only Books of general reference are Peters' Languages of the Mozambík, edited by Bleek from the original Manuscript, the results of personal inquiry. Bleek makes a certain degree of use of them in his Comparative Grammar, and in his Catalogue of the Grey Library brings all available sources of information under Review. Livingstone's three great Books, the "Missionary Travels," the "Zambési," and his "Last Journals," although they supply no Vocabularies, are the great revealers. Attached to Gamitto's O Muáta Cazembe in Portuguese are a few Vocabularies. Krapf and Rebman let light in on the Northern boundaries. In addition to these Authorities is the great army of travellers and Missionaries who have taken possession of the Land.

It is necessary to fix more definitely the boundaries of the three Sub-Branches which, united, compose the Language-Field of the great Eastern Branch.

I. The Field of the Southern Sub-Branch is bounded on the South by a straight line drawn from the Victoria Falls to the Mouth of the River Zambési; on the East by the Indian Ocean; on the North by the River Rovúma and a line drawn straight round the head of Lake Nyassa so as to include Chúngú to Lake Bangweolo; on the West by the 25th Degree of East Longitude.

II. The Field of the Eastern Sub-Branch is bounded on the East by the Indian Ocean, including, however, the Islands on the Coast, and the Komóro Group; on the South by the confines of the Southern Sub-Branch; on

the North by the confines of the Hamitic and Nuba Language-Fields; on the West by the Range of the Central Plateau.

III. The Field of the Western Sub-Branch comprises the great Central Plateau, bounded on the South by the confines of the Southern Sub-Branch; on the East by the confines of the Eastern Sub-Branch; on the North by the confines of the Hamitic, Nuba, and Negro Language-Fields; on the West by the 25th Degree of East Longitude South of the Equator.

My object is both retrospective and prospective. The Language-map prepared upon the above principles will pass under the eyes of many intelligent persons on the spot, who, pitying my ignorance, will with their own hands enter new names; and smiling at my errors, will erase incorrect and ridiculous entries. My object will be gained, if Science advance with sure and certain foot over the *débris* of my scaffolding. At present there is nothing.

The Book alluded to above as the "Languages of the Mozambík" requires special notice, as not being well known. In 1842 Peters visited the Mozambík as a Naturalist deputed by the Prussian Government, but incidentally he made collections himself of Vocabularies, or had them made by Portuguese: he occupied a much higher platform than that of an ordinary traveller, but he had the misfortune of a bad handwriting, and a Transliteration oscillating betwixt the English, German and Portuguese methods. In 1852 Peters placed his collection at the disposal of Bleek, who availed himself of other sources of information: it was carried through the Press at the expense of the English Foreign Office, under the supervision of Norris in 1856. At that period little was known of the East Coast of Africa. Burton had not discovered Tanganyika, and Livingstone had not appeared from the centre of Africa at Kilimáni. The nine chief Vocabularies are those of Lorenzo Marques, Inhambáne, Sofála, Kilimáni, Mozambík and Cape Delgádo on the Sea

Coast: Téte, Sena, and Ma-Ravi in the Interior. The difficulty now is, in the absence of any careful comparison of these Vocabularies with Languages of the Interior now well known, to assign them their proper place, as Geographically they cover a large area. Maples borrowed my copy, while he was preparing for the Press his Grammatical Note on the Kúa Language, which is spoken in the rear of the Portuguese Territories, and I again lent it to Berthoud of the Mission of Canton de Vaud. I have been obliged to attach them to the best of my ability, always bearing in mind that there may have been a shifting of population since the period when the Vocabularies were made: one at least, that of White, Vocabulary of Delagoa Bay, dates back to 1798. It was absolutely necessary that all Materials should be located somewhere, and future scholars will transpose them on better knowledge.

But in addition to the nine great Vocabularies Bleek has brought together specimens, sometimes of only one word, of many other Languages. One word sufficiently evidenced is enough for my purpose, so I have gratefully incorporated the following contributions of Bleek: The Dialect of Anjuána of the Komóro Islands, and the Languages of the Ba-Roë, Ba-Ror, Ba-Tonga, and Ma-Nika are accepted, while several names are still not to be traced: additional notices have been made of names already entered.

At this point of my Survey I part with Norris. A few weeks ago at the Foreign Office I was shown a drawer containing the papers left behind him when he ceased to come to his Office, and I touched with reverence the Manuscript copy and some of the Proof Sheets of this very book, the Languages of the Mozambík. Few of the general Public knew the name of Edwin Norris, yet in his time he did more good and varied work, and knew more Languages scientifically, than perhaps any man, except his true yoke-brother Von der Gabelentz. He advanced the cause of Science and of African Languages,

and lived to a good old age, working to the last. In one portion of Asiatic research he did real work, which has never been acknowledged: "tulit alter honores." I think it my duty to a man, whom I never saw, but to one of whose Offices I unworthily succeeded, to draw attention to his name. He stands on a higher platform than many who have seemed to fill a larger space, but have, like Mezzofanti, left nothing behind them. We hear of no bitterness and no squabbles connected with him, for he was never over-confident, or self-asserting: he knew his subjects, and his contemporaries knew that he knew, and thought twice, before they entered into conflict with one, who never provoked it, who forgot himself in his love of Science, and whose doubting carried more weight than the hasty convictions of others.

In the Report of the Exploring Expedition of the United States under Capt. Wilkes is a volume by Hales on the Ethnological Results, and ten Vocabularies of Languages are supplied.

O'Neill, the Consul at Mozambík, wrote to me on the eve of starting upon a prolonged tour into the Interior betwixt the Mozambík Coast and Lakes Shirwa and Nyassa, and promises me a Language-map of that Region on his return. He announces the publication by Da Cunha, the Secretary-General of the Portuguese Government of Mozambík, of a volume entitled the Languages of the Mozambík in Portuguese. I have been expecting from O'Neill the proof-sheets of this work, which promises to be valuable, but up to the date of going to Press I have not received them.

I. SOUTHERN SUB-BRANCH.

The following are the Languages:

I. Toka.	XI. Kamanga.
II. Nansa.	XII. Tonga.
III. Nyai.	XIII. Chúngú.
IV. Shụkulumbu.	XIV. Ng'anga.
V. Nika.	XV. Shinga.
VI. Bisa.	XVI. Sena.
VII. Shevá.	XVII. Roe.
VIII. Ravi.	XVIII. Roro.
IX. Senga.	XIX. Kúa.
X. Tambóka.	XX. Yao.

I commence at the Victoria Falls of the River Zambési, and work my way Eastward, noticing only those tribes North and South of the River of which I am able to glean any knowledge. I feel ashamed of the scantiness. A few months ago Riviere, a French Jesuit, who had been expelled from Algeria, and had taken refuge in North Wales to prepare to join the Romish Mission on the River Zambési, wrote to me and asked for information as to the Languages spoken in that Field. It grieved me to think that there was such a miserable show. The extreme uncertainty aggravated the evil. I believe that I have been able now to marshal the knowledge to be collected from English and Portuguese sources. In some portions of the Field there are agencies at work which will bring forward a strong Vernacular with a good written literature. I instance several Languages on Lake Nyassa and the Kúa and Yao at Masási; but with regard to all the rest I can see no prospect of the next quarter of a Century producing

any change. Stewart, of the Free Church Mission on Lake Nyassa, writes that the system of Languages in that Region presents a wide Field for Philological research. No fewer than seven different Languages are spoken on the Western side of the Lake alone, which is only 350 miles in length, all Bántu, but so different that natives from the South of the Lake cannot understand the words spoken at the North. There is no difficulty of construction beyond a peculiar system of Concords, by which Nouns, Adjectives, Pronouns and Prepositions are supplied with a certain Prefix, which may follow the rules of one or other of seven different Concords. The Languages are liquid and musical, because the Syllables invariably end with a vowel, and almost invariably are of the uniform length of two Syllables. The emphasis almost always falls on the penultimate Syllable. No Language had been previously reduced to writing, and they contain no stores of information, History or Poetry.

I. TOKA, alias TONGA.

Is spoken by the Ba-Toka on the Central Basin of the Zambési. Many of the tribe could speak Súto as well as their own Vernacular. Livingstone on his two visits to the Zambési alludes to it as a separate Language, and as spoken with variations by the Ba-Koa. Bleek mentions the existence in the Grey Library of a Manuscript unpublished Vocabulary by Livingstone. The tribe call itself Ba-Tonga, or Independent, or Ba-Lenzi. The word Toka or Tonga must be a generic name, as it occurs so often.

II. NANSA.

Is spoken by the Ma-Nansa South of the Victoria Falls. Holub mentions that he had picked up three hundred words in it, from one of the tribe who knew Dutch, and he styles it in Chuána fashion the Se-Nansa Language,

but it remains to be seen whether the people themselves used such a Prefix for such a purpose. This is more especially the case, as he remarks that they are of the Bushman type, and Helots. The words have never appeared in print. I am half inclined to believe that the tribe belongs to the Helot Sub-Group, described in Chapter XIII., and I enter the name here with great misgiving.

III. NYAI.

Represents the Language spoken by the great tribe of Ba-Nyai. It is known as the Language of Téte, the Portuguese Station on the River Zambési within the territorial limits of this tribe. Bleek in the Languages of the Mozambík, following Peters, who travelled as far as Téte, calls it the Mu-Nyau or Mu-Nyaes: he leaves no doubt of the identity, as he mentions that it is Monomotápa: he gives Vocabularies also for Zumbo, a town a little higher up the River, Tsidima a sub-tribe, Nyungwe the native name of Téte, and Ma-Kanga, the words of which Bleek remarks are identical with those of Téte. Gamitto in the O Muáta Cazembe, gives a considerable Vocabulary and a short Grammatical Note on what he calls the Káfir Language of Téte, the result of personal inquiry. Livingstone in his Missionary Travels gives individual words, and mentions that the Portuguese Judge of Téte decided all native cases, and knew their Language perfectly. Livingstone knew what that meant, and clearly he himself did not know that particular Language, but he remarked that it resembled the Bunda Language of the Western Bántu Field. He gives incidentally another link as to the real name by which the Language ought to be called. Bleek mentions that in the Grey Library there is a Manuscript unpublished Vocabulary by Livingstone of the Ba-Nyenke, which evidently links the name of the tribe Nyai, Nyau, or Nyaua, to that

of the town Nyungwe. Moreover, Grout in the Journal of the American Oriental Society mentions that Arbousset, a French Missionary in Ba-Súto-Land, came across some captive slaves at the Cape, and one of them spoke a Language which he called Ko-Niunknee, described as soft and musical, and evidenced by a short Vocabulary. His companions spoke the Language of Sena, and Kúa, which leaves little doubt that this slave belonged to the tribe of Ba-Nyai. Dos Santos in 1586 tells us that the Natives of all the Land of Monomotápa were called Mocaranga in the Portuguese method of Transliteration, and that they spoke a Language of that name, which we gather from Prichard showed affinity to the Vocabularies of the Yao and Kúa Languages supplied by Salt the traveller. Bleek in his Comparative Grammar passes under Review the data available for an examination of the Téte Language, as he calls it, and he remarks its affinity to that of Sena spoken further down the River beyond the limits of the Territory of the Ba-Nyai. Froberville in the Journal of the French Asiatic Society gives a Vocabulary of Wa-Niungwe or Téte. It is to be hoped that some Scholar, perhaps one of the Jesuit Mission, will turn his attention to this Language, which evidently promises to be the leading Vernacular of the Lower Zambési, and to deserve a Grammatical Note and Vocabulary. I have commended the subject to Riviere, who will be stationed at Téte, and is a skilled Linguist.

IV. SHUKULUMBU.

This tribe dwells to the North of the River Zambési. Livingstone when at Sheshéke saw them and talked with them: he does not allude to their Language, but Holub, who met some of them also, tells us that they were tributary to the Ba-Rotse, and quite a different Race from them. Though I have no specimen of their Language, I cannot doubt that they have a Language of their own.

V. NIKA.

Both South and North of the River Zambési we find the Ma-Nika. In the Languages of the Mozambík Bleek gives a few words collected by Peters, and expresses his opinion that the Language was nearly related to that of Sena. He gives a short account of the mode of reckoning, as in use in the celebrated mines of Ma-Nika. Livingstone in his Missionary Travels describes these mines, mentioning that by some they are connected with the Ophir of Solomon, and the name is mentioned by De Barros in the fifteenth Century.

VI. BISA.

This tribe appears under several similar names, Ba-Bisa, Wa-Bisa, A-Bisa, Mu-Iza, Mo-Viza, In-Viza, A-Iza, Ambios, and dwells betwixt the Zambési and the Bangweolo Lake. Livingstone tells us that they have a different Language from the Yao, but are able readily to converse with them. In the Languages of the Mozambík Bleek gives a few words. Gamitto in the O Muáta Cazembe mentions that the Lunda Language is very like the Bisa, that the Bisa substitute L for R, and that it is a poor Language, like all the other Languages of the Region, without regular Verbs or Declensions. Gamitto clearly did not know much of it, and had no sympathy with any other than the Arian type. Stanley in the Dark Continent gives a Vocabulary of some length collected by himself of what he, travelling from the East, naturally calls the Ki-Bisa Language, and he alludes to Bisa as the Country in which Livingstone died. As the Ba-Bisa are great traders, their Vernacular will prove of importance.

VII. SHEVA.

This word is called by Gamitto in the O Muáta Cazembe Messira or Messila. The existence of the Language is alluded to as resembling the Lunda, and a Vocabulary is given: they dwell North of the Zambési, and were visited by Gamitto.

VIII. RAVI.

The tribe of Ma-Ravi has a great reputation, as the Lake, now known as Nyassa, was long dimly known by their name, as they dwell on the Western shores. Livingstone gives us one word in their Language, but Bleek in the Languages of the Mozambík gives a long Vocabulary, drawn up by Peters in the German method of Transliteration from the dictation of a native, but he does not rely upon its genuineness. Among the freed slaves at Sierra Leóne on the West Coast, Koelle found five men, who admitted that they were Ma-Ravi, who could only indicate their far-distant Native Land by the fact that they dwelt West of the Yao, but who are placed by Koelle with singular precision at the Southern extremity of the then undiscovered Lake of Nyassa. This Vocabulary is of the highest interest, though the informant had left his home, and adopted an English name, twenty-two years, and it is impossible to say amidst how many tribes he tarried during his long journey in the Slave-Koffle Westward far North of the Equator, a feat as regards mileage far greater than any performed by Stanley or Cameron, though probably he was after capture sent on board a vessel and taken round to the West Coast. They are identified with the Zimba, Mu-Zimba, and Ma-Lolo. Gamitto in the O Muáta Cazembe records his opinion, that the Language is very poor, like all in this part of Africa, and has no Declensions

and Conjugations, and the greater part of its phrases are only intelligible by the action which accompanies them: it is harsh, and only to be learnt with difficulty: that the Prefix Ka acts as a diminutive, and Ke as an augmentative: that there exists no written Alphabet, or Ideographic signs to communicate ideas: that the Language is of no use, except within the limits of its own Territory, and undergoes changes from one District to another. I fancy that I have heard strictures equally severe passed by men on their arrival on the beautiful and easily-acquired Vernaculars of British India, and in the South of India I fear that Languages are open to the charge of being free from the fetters of Declensions and Conjugations. Probably Gamitto knew absolutely no Language except Portuguese, which does not rank among the first of Europe. It is as well to record the opinion of Livingstone, the great traveller, the great Missionary, the great Linguist in the highest sense, who bestrode this narrow World like a Colossus, and had a heart larger than the area which he revealed to his astonished contemporaries. He wrote with regard to the Chuána Language, of which he was a master, and which is but a Sister of all the Languages of this Branch, that the copiousness was such that every week old Scholars discovered new words: the capabilities were such that the Pentateuch was expressed in fewer words than in the compact Greek Septuagint: the simplicity of construction was such that the copiousness did not lead to the inference that the tribe had fallen from a higher state of Culture, as some of the Natives of Southern Europe have undoubtedly fallen. An interpreter told the Governor of the Cape that the Súto Language was not capable of expressing the substance of a letter written to a Chief, while every one acquainted with that Chief, Mohesh, well knew that he could have expressed in his own Vernacular without study the whole of the letter in three or four different ways, which was more than the interpreter could have done in his own English. It is worth while

to place on record this opinion to meet the light and airy strictures which may be passed heedlessly upon these wonderful wild flowers of African Philology. Every South African seems to be born an Orator, and learns to speak slowly, deliberately, and with reiteration.

IX. SENGA.

Froberville gives a Vocabulary of the Ma-Senga, whose Territory is immediately adjacent.

X. TAMBÓKA.

Livingstone remarks that the Language of the Ma-Tambóka or A-Tambóka is more developed than that of the Ma-Ng'anga, that the Verb has the passive and past tenses, which were not noticed by him in the other Languages of the Zambési Valley. They dwell on the West shores of the Lake Nyassa, and no specimens are given, but we may expect them from the two Scotch Missions, to whom they must be near neighbours. Stewart visited them, and though he established friendly relations, was unable to communicate with them.

XI. KAMANGA.

The tribe of A-Kamanga dwell at a village called Chipatula's, after the name of the Chieftain, West of Lake Nyassa. Stewart visited it, and reports the existence of a Language there, used concurrently with the Ng'anga and Yao in adjacent localities by the inferior classes. At Mankambira's, on the Lake, the Language is also spoken, but Ng'anga is understood by some one everywhere. Stewart had a guide who spoke both Ng'anga and Kamanga, and with his help was able to compile a Vocabulary of over five hundred words, and made some progress

in the Grammar. It closely resembles Ng'anga, but is simpler. The Wa-Kamanga are mentioned with the Eastern Prefix by Rebman in the Preface to his Dictionary of the Ng'anga Language. Another interesting fact has been communicated to me by Berthoud, Missionary of the Canton de Vaud in Transvaal. On Ravenstein's Map of Eastern Equatorial Africa the word "Knobnosed" is attached to the name Kamanga, and Berthoud tells me that they are called Ba-Tonga, distinct from the A-Tonga, which will be described in the following Paragraph. The Language of these Kamanga is identical with that of the Gwamba or "Knobnosed," already described in the Eastern Sub-Branch of the Southern Branch of the Bántu Family. Froberville gives a Vocabulary of the Kamanga.

XII. TONGA.

The A-Tonga tribe dwell on the West shore of the Lake Nyassa, very near the newly-established Headquarters of the Livingstone Mission at Bandawé. Lawes writes that he has reduced to writing the Ki-Tonga Language; that the members of the Missions were busy learning it, and that the sooner they succeeded the better for the Mission; and that a book had been printed in that Language, which I have seen.

XIII. CHÚNGÚ.

This tribe occupy a portion of the tract that lies betwixt the Lakes Nyassa and Tanganyika. Stewart passed through them, and his road will cut through their Country. He collected words in their Language, and calls them the Ba-Chúngú. Their Language is essentially different from the Ng'anga and Kamanga. No specimens have been received. Lawes writes (1883) that he has compiled a Vocabulary, and as soon as the Road is completed, a Mission will be started in their midst.

XIV. NG'ANGA.

This is the Language of the tribe who dwell on the South shore of the Lake Nyassa and on the River Shiré. They are known as Ma-Ng'anga, or Wa-Nyassa. Livingstone tells us that there are two main divisions, the Kanthundo, or mountaineers, and Chipéta, dwellers of the plain, with very slightly differing Dialects. The word Nyassa used to be vaguely applied so as to include the Ma-Ravi as well: it is now narrowed to the dimensions described above. It is the Language of the two Missions of the Scotch Church, Established and Free, stationed respectively at Livingstonia on Lake Nyassa, and Blantyre in the direction of Lake Shirwa, and a literature is springing into existence. Rebman, the veteran Missionary of Mombása, by chance employed at Kisuludíni a slave, whom he imagined to be a Swahíli, but he overheard him speaking a totally different Language, and upon inquiry he proved to be a Wa-Nyassa, who had been captured and exported as a slave to Mombása. In those days Livingstone had not discovered Lake Nyassa, and the Region was totally unknown. The remembrance of his Country and Language was still distinct, and from this man's dictation Rebman compiled a Ng'anga-English Dictionary, which after his death was edited by his Colleague Krapf, and published in 1877 at the expense of the Church Missionary Society for the general benefit of Missions, as that Society neither has, nor ever had any, Mission anywhere near to this Language-Field. In 1875 Blair and Procter, of the Universities Mission in Central Africa, published a Grammatical Note and English-Ng'anga Vocabulary of the same Language, the former being responsible for the Grammar, and the latter for the Vocabulary, much impaired by the loss by fire of the greater part of his Materials. The tribe is much broken up in fragments, and it is possible that there may be Dialectal differences

betwixt the two above-mentioned works, and the latter has the advantage of being compiled on the spot, while the former is exposed to all the risks of the failure of memory of an exiled slave, who had adopted another Language. In 1880 Riddel of the Free Church Mission on Lake Nyassa published a Grammar of the Ng'anga Language with Ng'anga-English and English-Ng'anga Vocabularies. This is the result of personal local experience among the people, and is of the highest value and merit. In 1881 Macdonald of the Blantyre Mission published some Texts in the same Language as heard and taken down in Roman Characters at Blantyre. This is the Language spoken by the Ma-Kolólo left on the Shiré by Livingstone, who have become by the adhesion of freed slaves a powerful tribe.

XV. SHINGA.

The tribe of the Ma-Shinga dwell on the banks of the Shiré River near Zomba, and Macdonald of the Blantyre Mission has published in 1881 Texts in the Language of that tribe as heard at Zomba. This is all that I can collect on the subject; but it justifies the entry. One of the Dialects of Yao, the M-Chinga, has a suspicious resemblance.

XVI. SENA.

Bleek remarks that the difference betwixt the Téte and Sena is very small, and the Derivative Prefixes are identical: yet Sena is spoken in the neighbourhood of the Portuguese Station of that name, which is beyond the limits of the Ba-Nyai Country, with which Language Téte is deemed to be identical. Arbousset came into contact with slaves at Capetown belonging to the tribes of Ma-Zena. In the "Land of Cazembe" mention is made of a person speaking to a Soldier in the Sena Language. All

this seems to indicate a separate Language, and Bleek in the Languages of Mozambík gives a full Vocabulary.

XVII. ROE.

The tribe who speak this Language dwell South of the Zambési, the Ba-Roe. Bleek in the Languages of the Mozambík gives only one word, noting that it is spoken betwixt the Country of the Ma-Nika and Ba-Nyai.

XVIII. RORO.

The Ba-Roro are mentioned by Livingstone as the tribe dwelling on the North of the Zambési, a few miles below the confluence of the Shiré. Steere mentions that when he was in the Morumbala Mountains, he was among the A-Roro, who were entered on the Map as Ba-Roro, or Bo-Roro: of their Language Steere heard nothing, but understood that it was the same as the Ng'anga. Bleek in his Languages of the Mozambík gives a Vocabulary of the Bo-Ror, and one word appears as belonging to a tribe or sub-tribe called Kaya, which is identical with Bo-Ror.

XIX. KÚA.

Surprise may be expressed at the amputation of the first syllable of the Language of the well-known tribe of Ma-Kúa. I discussed the question with Steere, while he was in England in 1882, and no proof could be shown that the first syllable was part of the Root, and failing such proof it could not be retained. I find in H. Hahn's Grammar of the Hereró the Language is alluded to as the Kúa. F. Müller in his Universal Philology writes of Ma-Kúa, which admits the point urged. De Rialle in his French work on the People of Africa alludes to the Ma-Kúa. O'Neill, Consul, has written on the Geographi-

cal position of this important tribe, who extend along the whole Coast South of the Rovúma River, from Delgádo Bay to the Kilimáni River, and at varying distances towards the Interior. There are four territorial subdivisions in a country as big as England, and a certain Dialectic difference, which he illustrates by a Vocabulary of the Lomwe Dialect. Maples, of the Universities Mission, has paid particular attention to this Language, as his duties carried him into their midst. While in England, at my request he read a paper on the subject at the Philological Society, and published a very complete Grammatical Note and Vocabulary. He remarks that the Language is a step further from Swahíli than Yao, as there are some marked characteristics, which are entirely without parallel in the Languages allied to Swahíli. The Ma-Kúa are able to converse in the Language of their neighbours, such as the Yao, but no Yao can speak Kúa. Bleek in the Languages of the Mozambík gives Vocabularies of Kilimáni and Mozambík, collected by himself, and expanded by a Portuguese Vocabulary, but the Language is admitted by Maples to be the Kúa. I myself lent to Maples copies of Bleek's Comparative Grammar and Languages of the Mozambík, so that all the information possessed by Bleek has been incorporated. Other Vocabularies of a still older date are quoted. O'Neill mentions that at Ibo and Angoche on the Mozambík Coast there is a great admixture of Race and Language, and the Vernacular spoken differs greatly from pure Kúa, and appears to be a compound of that Language, Arabic, Swahíli, Portuguese, Sakaláva from Madagascar, and Hinzua from the Komóro Islands, and he gives Vocabularies of the Angoche and Ibo Dialects. Koelle in his Polyglotta Africána gives three Vocabularies: Kiriman, which is obviously Kilimáni, Meto, visited by Maples 1882, and Mátátán, which Bleek, with great appearance of probability, attributes to Kúa. It is now one of the leading Languages of the Universities Mission, and we may expect Texts and Trans-

lations. The Language is mentioned by Dos Santos in Purchas' Pilgrims, and it is described as rough and high, as if the speakers were fighting. Anderson in his Lake Ngami gives a Vocabulary of a Language of which the name is spelt Chjilimansi. No tribe of that name can be traced, and the Vocabulary can only be provisionally attributed to Kúa, though the words approach rather to the Vocabulary of Téte and Sofála. Froberville gives a Grammatical Note on this Language in the Journal of the French Geographical Society. I record four Dialects: I. Lomwe, II. Ibo, III. Angoche, IV. Meto.

XX. YAO.

The name of the Language and the Tribe appear to have settled down to this Monosyllable, but it has undergone strange variations. Hiau, Ki-Hiau, Wa-Hiau, Veiao, Kuyao, A-Jáwa, Muntu, A-Dsáwa, Mudsan, Moujao. Salt published the earliest Vocabulary, followed by Krapf. Pott, the German Philologist, in the Journal of the Oriental Society reviewed Krapf's Vocabulary and Preface then in Manuscript. Koelle in his Polyglotta Africána supplies one Vocabulary. Bleek in the Languages of the Mozambík supplies another. Stanley in the Dark Continent supplies another, which he claims to be original. It is a very important Language, East and South of Lake Nyassa, and holds good as far as the Coast. Waller called it a difficult Language, but there seems no reason for such an assertion, as there is nothing radically different from the Bántu type. Johnson, a member of the Universities Mission, tells us that there are four Dialects, and he is sufficiently acquainted with the Language as to use it for preaching at Masási. He gives the following names of the Dialects: I. Masanyinga, II. Mchinga, III. Amakali, IV. Mwembe. The Yao seem to be a travelled people, and to be superior in capacity. Chuma, the well-known servant of Livingstone, belonged to this

tribe. The Ma-Kúa seem to be the ruling power, and they all speak Yao. Steere published a Grammatical Note of this Language in 1871, and a Vocabulary, also a Translation of the Gospel of St. Matthew and Old Testament Stories. Macdonald, of the Blantyre Mission, has also published Texts of this Language as spoken on that Station. It is worthy of notice that Livingstone always wrote of this tribe as A-Jáwa, and Krapf as Wa-Hiau, which is a fair specimen of the difficulty of identifying African Languages. There is every reason to anticipate that this will be a strong and enduring Vernacular.

II. EASTERN SUB-BRANCH.

I now approach the Eastern Sub-Branch of the Eastern Branch. I am able to say something with regard to nearly sixty Languages in the united Eastern and Western Sub-Branches: they represent perhaps only a tithe of the Languages actually spoken, and perhaps thirty years ago only six of these sixty were known to Europeans by scant and uncertain Vocabularies. Our sources of information are the published Narratives of the travellers, who started from Zanzibár on their great expeditions, Burton, Speke, Livingstone, Cameron, Stanley, and Thomson: after them come the accounts of the interesting and important tours made by Missionaries, such as Wakefield, Krapf, New, Steere, Farler, Maples, C. T. Wilson, and Last, and Laymen such as Van der Decken, Hildebrandt, Baxter, Fischer, Denhardt, O'Neill, and Beardall. The Journal and Proceedings of the Royal Geographical Society, the Annual Reports, and other Publications, of the Missionary Societies, are replete with interesting Materials. The Maps of Petermann, Ravenstein, and of the Royal Geographical Society have made the Region familiar to the eye, and no one can have been interested with the Progress of Discovery of the last ten years without remembering the anxiety with

which in years past the progress of each traveller has been watched.

How many have left Zanzibár starting on their journey of discovery never to return! The list of those who have fallen by the wayside is appalling to think of, yet fresh men have always been found ready to make a new venture, though the novelty of the undertaking and romantic freshness of the Country have totally disappeared. I remember hearing Mullens, who eventually himself was buried in U-Sagára, remark that a few years previously, as each traveller disappeared behind the dunes on his Westward march from the Sea, he seemed to his friends as if departing into another world; but when he spoke, there was something approaching to a regular postal communication. Now letters from the Lakes arrive regularly.

Two figures seem to rise up before me, both of whom took an interest in, and contributed to this my enterprise, and whose advice was of exceeding value, yet both have passed away before I got my Manuscript to the Press, Krapf and Steere, who have left an enduring mark on the Languages of this Sub-Branch: in fact, we should have known still little, if they had not set the Ball rolling. Krapf was first in the Field, and contributed to our knowledge of Swahíli, Nyika, Kamba, Pokómo, Teita, and Sambára. He revealed to us the existence of other Languages. He worked on to the last day of a long life, and fell on his last sleep a few hours after correcting some of the Proofs of his Swahíli Dictionary. Steere greatly advanced the study of Swahíli, and contributed to a knowledge of Sambára, Konde, Komóro, Gindo, and Zarámo, as well as Nya-Mwézi of the Western Sub-Branch. Steere was in England during the summer of 1882, and greatly encouraged me to go on with my work. His friends assembled in Willis' Rooms, to take leave of him on the very day that he started back to Zanzibár. I was one of those who wished him God-speed. Within a few weeks after his return to that place he was called away,

and, like his great fellow-labourer, he also fell asleep over his Swahíli studies; for on a Friday he was occupied in the Translation of the Prophecies of Isaiah, and expressed his hope soon to finish it. Some of the corrected Proofs were found after his death on his table, packed up and directed to the Printer, when he was suddenly called away on the Sunday.

Both of these recognized that one great element in the civilization of Africa was the Printing-Press. It was necessary for their sacred duties to communicate directly with the people; and they would not attempt to make English the vehicle of instruction to the African, nor could they condescend to make use of the Coast-Patois, which satisfied the requirements of the Merchant and the traveller; so they set themselves to work to develope the hidden power of the great vehicle of thought, which lay to their hands, and we do not find them complaining that any of the Languages which they handled were imperfect ones, and that it was not possible to express what they wished without introducing wholesale alien words and idioms. Experience satisfied them that their Material was amply sufficient for any human want, that the instrument, if deftly handled, could be made to express every variety of thought. Steere left considerable portions of the Bible translated in the leading Language, the Swahíli, which itself supplies all the wants of many, and greatly facilitates the labours of others who desire to commit the Sacred Word to kindred Languages; for, after all, the advance of the Christian Religion was the sole object that led these men, and hundreds of others, to devote their time and talents to Africa. Unfortunately, no Scholar with the genius and grasp of Koelle has been found on the East side to sort and classify the Languages of the released slaves. Otherwise there has been the same opportunity, for scores of slaves have been released by English cruisers, and made over to Steere at Zanzibár, to Horner at Bagimóyo, to the Church Missionary Society at Frere Town near Mombása,

and at the Seychelles Islands. If we consider the accounts which reach us of the Koffles of Slaves met by travellers at a great distance from the Coast, there must have been a great variety of tribes and Languages collected in those depôts of freed slaves. It may not yet be too late, and I have called the attention of the Missionaries to the subject, and urged Wakefield to undertake it. In the bad old days of the Slave-Trade thousands were annually deported, and in the Islands of Komóro, Mauritius, Bourbon and Madagascar many Languages may still be remembered, though no longer used by the slaves. Forty years ago the attention of Froberville was called to this fact in the Mauritius, and he collected upwards of two thousand words of several Languages of East Africa, and published his Report in the Journal of the Paris Geographical Society. The Languages which he met were, Gindo, Kúa, Yao, Ravi, Konde, Niungwe or Téte, Senga, and two others which I have been unable to identify. It is encouraging to remark the Linguistic zeal of the Members of the Universities Mission and the Church Missionary Society. Last mentions in his Annual Letter that he has been working at no less than seven Languages, and, if health and time permit, hopes to send home a Grammar and Vocabulary of each. Mention is made further on of each of the Languages alluded to.

Names of tribes have to be passed over, and omitted from my Schedule, because no traveller has noticed their Language, or it is impossible to gather from the Narrative whether they had a Language different from that of their neighbours. A great work still remains to be done to fill up the blanks in the Language-map. I have tried to keep clear of errors in recording names, and to exclude names which are not tribal, but of a more general character, such as Wa-Shénzi, Wa-Mrima, Wa-Ngwána. The mention of the names of sub-tribes is most perplexing, and it must necessarily happen that mistakes have been made.

In passing the Languages under Review, I follow Ravenstein's Map of Equatorial Africa. Starting from the Komóro Islands on the extreme East, I proceed along the Southern boundary of the Field to the Western boundary. I then return to the Eastern boundary, and again proceed in a second line to the Western boundary; and so on repeatedly, until I reach the Northern boundary, and the Hamitic Field.

The following are the Languages:

I. KOMÓRO.
II. KONDE.
III. MWERA.
IV. GINDO.
V. DONDE.
VI. HENGE.
VII. ZARÁMO.
VIII. SWAHÍLI.
IX. OLD ZANZIBÁRI.
X. SÍDI.
XI. ZEGÚHA.
XII. NGURU.
XIII. SAGÁRA.
XIV. BONDEI.
XV. SAMBÁRA.
XVI. PARE.
XVII. NYIKA.
XVIII. TEITA.
XIX. TAVÉTA.
XX. CHAGGA.
XXI. BONI.
XXII. POKÓMO.
XXIII. KAMBA.
XXIV. MBE.

I. KOMÓRO.

Languages of the Komóro Islands. There is no doubt that these Languages are African, and not Malayan, like the Malagási. Several names are recorded, and it is presumed that they are Dialects.

I. Hinzua, or Anjuáne, or Ki-Nzuáni: spoken in Johanna Island.
II. Angazidya, Ngazidya, or Shi-Angazidya: spoken in Great Komóro Island.
III. Antilote.
IV. Mohilla, or Mohely, or Mwali: spoken in Little Komóro Island.

Elliot left in Manuscript a Vocabulary of Hinzua, the Dialect of the Island of Johanna, compiled by himself. Hildebrandt supplies a considerable one of Ki-Nzuáni, compiled on the spot. Casalis in his Súto Grammar gives a dozen words picked up by chance. Bleek in the Languages of Mozambík gives words picked up by Peters during a week's residence in the Island. Hildebrandt remarks that this Dialect is only spoken in the Johanna Island, but that the Dialects of the other Islands only differ a little. It is never committed to writing. For purposes of business the people use the Swahíli Language in the Arabic Character. Steere printed in 1869 a short Vocabulary of the Language of the Great Komóro, called Angazidya, supplied by the sons of one of the kings of the Islands. Van der Decken remarks that it is only a Dialect of Swahíli, greatly altered in pronunciation, and affected by the contact of Malagási. Gevrez, a French employé in Mayotte, one of the Islands, and a French Colony, published an account of the Group from personal knowledge in 1870. He divides the population into fractions: one-tenth are Arabs; one-tenth are Malagási; four-tenths are Antilote, a mixture of Arabs and Africans; and four-tenths are of the Bántu Family, though not entirely pure. The Antilote speak a mixture of Malagási and Swahíli. Very few in the Island speak or write pure Arabic, but Swahíli, which is the Language of the schools, the towns and good society. The Character used for writing is a corrupted form of Arabic. Gevrez supplies a Vocabulary of Antilote. Latham mentions that Herbert in 1677 compiled a Vocabulary of the Language of Mohilla, some of the words of which are Bántu. Holmwood, Consul at Zanzibar, visited the Islands officially in 1883, for the purpose of making treaties, and his Reports were published in a Blue Book. With regard to the Island of Johanna, he remarks that the Johanna-men, who are the ruling class, are Mahometans, about one thousand in number, and are a mixed Race, sprung from the Shirázi

settlers in the Island several Centuries ago. They have a remarkable aptitude for Languages, and nearly every one speaks English, many fluently, without the slightest foreign accent, and yet few have ever left the Island; they also commonly speak Arabic, Kúa, and Malagási. The African accent is almost entirely lost. Swahíli is often employed in conversation. In addition to these Johanna-men are about eight to ten thousand free aborigines, who speak Hinzua, and about five thousand imported slaves, chiefly Ma-Kúa. In the Island of Great Komóro, Holmwood found one of the Chiefs terribly ignorant. He had never left the Island, and spoke no Language but Ngazidya. In Little Komóro Island Holmwood had a trouble to make the Sultan sign the Treaty. It was drafted in English by the Consul, and translated into Swahíli, into Creole-French by a Planter, into Arabic by the interpreter, and into Mwali also. So in these tiny Islands there are ten different forms of speech, English, French, Arabic, Malagási, Swahíli, Kúa, Hinzua, Ngazidya, Antilote, and Mwali, representing the Arian, Semitic, Malayan, and Bántu Families.

II. KONDE.

This Language is spoken by the tribe of the Ma-Konde with the two neighbouring tribes of Ma-Tambwe or Ma-Via *alias* Ma-Viha or Ma-Biha. The Ma-Konde dwell along the Coast of the Indian Ocean from the Mouth of the River Rovúma Northwards to Lindi, and for some days' journey inland on both sides of that River. Along the same River still further inward dwell the Ma-Tambwe, and to the South dwell the Ma-Via, who have never been visited. O'Neill failed to overcome their reserve last Autumn. As their location is immediately adjacent to Masási, the important Station of the Universities Mission in East Africa, we may expect to know more of this tribe and their Language. Kirk mentioned to me that he had

heard them spoken of as Wa-Ma-Konde: I have no hesitation in casting away both Prefixes. Livingstone at the commencement of his last Journey passed through their Country, and remarked that their Language was distinct, and that the Language of the Ma-Tambwe differed so little from that of the Ma-Konde that they understood each other. Bleek in the Languages of the Mozambík supplies a Vocabulary of Cape Delgádo, which presumedly is Konde, and a single word of Ma-Zimboa, also near Cape Delgádo. Steere published a Grammatical Note and a considerable Vocabulary of the Konde at Zanzibár in 1876, and it is worthy of remark that O'Neill in 1882 had never heard of the existence of any work on this Language, and was unable to compare the Vocabulary of the Ma-Via, which he collected during a short tour on the outer fringe of the lands of that tribe, and has just published (1883). He, however, expresses his distinct opinion, that the Ma-Via are a branch of the Ma-Konde, that the Coast people use both terms indiscriminately as meaning the same tribe, and that any difference in their form of speech is that of Dialects. Maples visited the Ma-Via, and remarked that their Language had marked affinities to the Yáo and Konde: to his trained ear it seemed easy to be acquired. Froberville gives Vocabularies both of Konde and Tambwe.

III. MWERA.

A little to the North of the Ma-Konde dwell the Wa-Mwera, not a large tribe, but that they have a separate Language is proved by a passage in a letter to me from Maples at his station at Masási, that one of his party was working at the Mwera Language. No specimens have come to hand, and nothing is printed yet, but it is said to be allied to Konde. It may possibly sink to the position of a Dialect.

IV. GINDO.

The Wa-Ngindo are spread over a large tract North of the River Rovúma behind the Coast from near the North of Monfia to Kilwa. Steere picked up their Language from three released slave-boys made over to his school, and printed a short Vocabulary in London in 1869. Maples in a letter to me mentions that one of his party at Masási was working at the Gindo, but that nothing is yet printed. Beardall in his late tour in the Interior alludes to the Ki-Ngindo Language. Froberville gives a Vocabulary of the Ngindo.

V. DONDE.

Maples states in a paper read at the Philological Society on the Kúa Language that among the Languages in his neighbourhood at Masási, of which we know little or nothing, all of which are identified, was the Donde. It is spoken by a tribe called Wa-Ndonde, who dwell North of the Wa-Ngindo and South of the River Rufígi. Vouched for by such a competent Authority, I cannot doubt that the Language exists, and the tribe is entered on the Map from independent evidence, but I know nothing further. It may possibly sink to the position of a Dialect.

VI. HENGE.

The Ma-Henge are well known as a tribe of importance to the West of the River Rufígi, and at the foot of the Range, which bounds the Central Plateau. Thomson passed through them. They ape the habits and dress of Zulu to facilitate their marauderings. Thomson went forward with one of his porters, who could speak their Language, and held a palaver with them, which was friendly to him and his party. Beardall writes of them

as the Wa-Ma-Henge. Of course it is possible that their Language is a Dialect of Zulu, but it is more reasonable to suppose that they have a distinctive form of speech of their own: no specimens have come to hand. I have already remarked how round a few real Zulu the predatory members of other tribes congregate, pretending to be Zulu, and bearing a local name.

VII. ZARÁMO.

I return to the Coast again and commence to traverse the Field on a more Northern Latitude. The Wa-Zarámo are a tribe of importance, and well known: their Country is called U-Zarámo. They dwell behind the Coast from a point nearly opposite Zanzibár, where their frontier marches with that of the Wa-Zegúha fifty miles South to the frontier of the Wa-Ngindo. They have many subdivisions. The main road to the Interior passes through their Territory. Steere made a considerable tour in this Region, and published a small Vocabulary. Last, a Missionary stationed at Mamboia in U-Sagára, has also collected a Vocabulary. The Swahíli Language is well known by this tribe. Beardall in his tour remarked that the Language was quite distinct, though most of the people understood Swahíli. To the West of Zarámo Thomson came upon two tribes, the Wa-Khutu and Wa-Mahála; with regard to both he states that they had Languages of their own, but he gives no specimens, and is not a Linguist, and his unsupported statement is not specific enough to warrant two additional Language-names; it is just possible that they speak Dialects of Zarámo, and so I class them provisionally, in order that they may not be lost sight of. I came across a Manuscript Memorandum somewhere, that Burton had compiled a Vocabulary of Khutu: as I could not find it in any of that traveller's published works, I wrote to him to inquire about it, and he informed me that he had a Manuscript

Vocabulary of that Language or Dialect, as the case may be. When the time and the Scholar are found to collate Vocabularies, this addition will be valuable.

VIII. SWAHÍLI.

This is, and is destined to continne, one of the twelve most important Languages of the World with reference to the vast area over which it is a Lingua Franca, its position as a leading Language amidst a host of uncultivated congeners, and its power of assimilating alien Elements, especially the Arabic, which has done for it what it has also done for the Turkish, Persian, Urdu, Hausa, and Malay. The name is not derived from that of any particular tribe, but, like the Urdu, the Dakhani, the Kankani, the Levantine Italian, the Maghribi Arabic, it has a name derived from the Region where it is spoken. "Sahel" means in Arabic the Coast, and is so used to this day in Algeria. Swahíli means the Language of the People of the Coast. It has now a sufficient Grammar, Dictionary, Text Books, Translations of the Bible, in the Roman Character: the Arabic Character, which was originally used, has been totally set aside. The old Dialect was called specially in the Northern Region Ki-Ngozi from U-Ngozi, the Country near the mouth of the River Dana. It is still spoken in the greatest Linguistic purity about Patta, and the other ancient Settlements: along the Coast proceeding downwards it has become greatly modified by alien influences, Arabic, Persian, Indian and Portuguese, till in Zanzibár it reaches the extreme degree of divergence. I cannot call this corruption, unless I could at the same time call the magnificent Indian Vernacular Urdu a corruption, instead of a development of Hindi, and Modern English a corruption of Anglo-Saxon. It is not spoken even on the Coast to the South of Ibo. It appears under the name Sowhylee, Swahere, Ki-Ngwána, Soahile, Sowhelian, Suahíli, Souah heli, Sowaiel, Sohili,

Suwahili, Sowhylese. A greater tribute can hardly be paid to it than is paid by Cameron, that he only understood this one Language, and it carried him successfully through from the East to the West Coast, as some one was found in each tribe passed through who understood it. It has already been stated that the specimens of Swahíli aided in the discovery of the great theory of the Unity of the Bántu Languages. It is not the Court-Language, or Ruling Language anywhere, not even in Zanzibár, but the Commercial Language everywhere, whether at U-Jiji, or U-Ganda, or Mombása or in U-Zarámo.

It so happened that the two Apostles of East Africa, Krapf and Steere, laboured at two distant points of the Coast, Mombása and Zanzibár, and each stood up for the Dialect which he had studied, and made his own. Time alone will decide, whether the educated Community will accept the developed Dialect of Zanzibár, or the pure and undefiled Dialect of Mombása. We have had many such a contention with regard to the great Vernaculars of British India. The fittest will survive in the struggle for life both of Languages and Dialects, in spite of the ukases of Sovereigns, or the tyranny of Scholars. I think that the question of Dialects may fairly be stated in the following way:

I. Ki-Ngózi is the Archaic Dialect, in which the oldest Poetry is written, and which may be said pedantically still to be the proper vehicle for Verse. It is said to have been spoken at Malindi.

II. Lama, or Amu, is considered by Scholars to be the best, though too antiquated for ordinary use.

III. Ki-Mvita, or the Dialect of Mombása, is the one affected by any one who pretends to write elegantly.

IV. The Dialect of Zanzibár, or Ungúja, is the rising Dialect, and the vehicle of the new printed literature.

After all, this only describes the internal life of the Language, and takes no count of the infinity of Dialects formed, and forming, by the combination of this leading cultivated Language with its weak uncultivated congeners. The Swahíli will either act upon them chemically and develope a new Dialect of the Local Languages, or absorb them and receive into itself new Dialectal variations either of Sounds, Words, or Idioms. Every drop of European Culture that finds its way into the vast Language-Field of the Eastern and Western Sub-Branches of the Eastern Branch of the Bántu Family now under description, must filter through this one mouthpiece of Zanzibár, and this single funnel of Swahíli. It must be borne in mind, that portions of the Bible have now been translated and published by Steere in the Dialect of Zanzibár. Experience on the West Coast of Africa, the story of the English Bible, and of Luther's Bible, warn us that when the Language of a Country is still in flux, it will settle down and gravitate round the Translation of the Scriptures, if a good one, as I doubt not that Steere's is: therefore, humanly speaking, the lines of the Swahíli Language are laid down for ever. The Scotch do not value the Translation of the Bible less, because it is composed in the Southern Dialect of the great English Language. One young Missionary writes this very year from Mombása that the difference between the Swahíli of that place and of Zanzibár was at first very puzzling. However, during the past six months he had been able to preach in that Language, and make a collection of popular Songs in the Mombása Dialect, with a view of ascertaining the idioms and words understood by the people. The Dictionary of Krapf he found to be a great treasure. Any attempt to publish a separate Translation of the Holy Scripture would not be encouraged.

Not only did the Swahíli Scholars of Zanzibár differ from those of Mombása in the Dialect used, but also in the mode of Transliteration adopted; and both in my humble opinion were wrong, because they departed from

the Lepsius' Standard. This places the Students in the other Languages of this vast Field in a difficult position. If they adopt the Lepsius' Standard, as they ought to do, they have to face the difficulty of finding all Swahíli words transliterated on two totally different systems: if they do not, they have, with very little experience of the subject, to select one or other of the two systems, neither of which is the best possible. So bitter is the controversy that, when Krapf died with a few sheets only of his Dictionary still in the Press, I had to stand, as it were, over his body, and to protect those sheets from being tampered with in their Transliteration, not because I approved of the system adopted, but because I loved and honoured the man, and it was only fair that an Author's work should be completed as it was commenced. I read with astonishment in the Preface to the second edition of Steere's Hand Book of Swahíli, that the Roman Catholic Missionaries of Bagamóyo have adopted the use of a Commercial jargon, analogous to a Pidgin-Language, for their Religious teaching, and a system of Transliteration only adapted for a French pronunciation. Steere maintains "that there is "no difficulty in writing Swahíli in Roman Characters, "there being no sound which does not so nearly occur in "*some European Language* that the proper way of writing "can readily be fixed upon, and illustrated by an example: "this being the case, why look for anything further? "Those who try to settle the Alphabets of new Languages "are too apt to forget how essential simplicity is to a real "Alphabet." If the Roman Alphabet can be made to distinguish all the sounds used in that Language, it does all for it that it does for any: and yet in the next page we find that several sounds are introduced from the Arabic, which do not occur in purely African words. Most Arabic Scholars will admit that it is not easy to represent such sounds by the sounds of any European Language. Krapf in the last work of his literary life expresses his regret that the positive orders of his Parent Society issued to

him in 1854 to adopt the Lepsius' Standard Alphabet were not obeyed, and he gives no reason for his not doing so; and he also expresses his own regret that he did not forty years before, when he had the Languages of East Africa, as it were, under his control, introduce the Amháric Alphabet, as he had done as regards the Galla Languages. I can only be grateful that he did not do so, and I cannot conceive what possible advantage he could have found in the Amháric, which was not equally to be found in the Arabic character which he rejected.

Many Vocabularies have been compiled by travellers from the days of Salt to those of Stanley. It is a humbling reflection for all volunteer Linguists, and one that they will do well to lay to heart, that up to 1809 all that we knew of Swahíli was a Vocabulary of twelve words collected by Herbert in the account of a Voyage to Persia and India, in which he imprudently adds his opinion that the Language is a mixture of Arabic and Portuguese, although in the twelve words given there is not one Portuguese and only two Arabic words, Sultán and Kartassa (paper), both representing foreign imported ideas. Salt in 1809 records only twenty-eight words, some of which are mistakes. In 1844 the Journal of the Geographical Society of Bombay published a Vocabulary of two hundred and thirty-two words collected in 1811 by Smee and Hardy at Zanzibár, but they are printed incorrectly, as no one knew the Language at Bombay. Treatises have been written by Ewald and Von der Gabelentz. Notes have been published by Scholars such as Wakefield, New, and Burton, and by writers in the United States of North America whose works have not reached me. The existence of a sufficiency of Standard Grammatical Works precludes the necessity of further allusion to all such Notes, being practically superseded. A curious practice is recorded by Steere called Ki-Nyume: this consists in taking the last syllable from the end of a word and putting it to the beginning. Some individuals are very ready at under-

standing and speaking this enigmatical Dialect. Steere gives a Vocabulary of such words as have undergone this process.

IX. OLD ZANZIBÁRI.

Steere mentions that in the Island of Zanzibár there exists a Language, possessing two Dialects, quite distinct from that of the town, spoken by the original inhabitants who owned the Island before the Arab Conquest. They are scattered in small villages, and have conserved their original form of speech. It might have been suggested to enter this as a Dialect of Swahíli, but that would not meet the difficulty, for according to the description the Language is something different not only from the composite modern Swahíli of Zanzibár, but from the purer and simpler Dialects of the Northern Islands. I have seen no specimens, and hope that further investigation will be made.

X. SÍDI.

The next entry is still more peculiar. I was in doubt whether to exclude it, or let it take its place. In West India there are numerous African labourers for wages, no longer slaves, known by the name of Sídi. Burton in his History of Sindh supplies a Vocabulary, which is unmistakeably Bántu, and bears affinity to Swahíli, Nyika, and Kamba. These Africans are not emigrants who have changed their Country, but Africans temporarily absent, and it is not possible to attach the peculiar Language, which they appear to adopt, to any one of the Languages of East Africa. So there is no alternative but to give them a separate entry. When Chuma, Livingstone's faithful servant, went on board the Steamer at Southampton to return to East Africa, he at once found among the

Sídi sailors of the vessel some men with whom he could converse, and one man who belonged to the tribe who dwell betwixt the Lakes Nyassa and Bangweolo.

XI. ZEGÚHA.

The tribe of Wa-Zegúha, Segúhha, Zegúra or El Meg, occupy the extensive Region in face of the Island of Zanzibár, from the boundary of the U-Zarámo as far North as the River Pangáni, and into the Interior as far as the boundary of U-Sagára and Ngúru. Farler, of the Universities Mission at Magíla, mentions this as one of the Languages in which he could speak, and Woodward, of the same Mission, gives a Vocabulary in his Grammar of the Bondei Languages, the words being in use among the Wa-Bondei. The Roman Catholic Mission of Bagomóyo has an out-station in this Country, and mention that they have translated prayers into this Language. Thus it is clear that we shall hear more of this Language before very long, considering that there are two separate Educational Agencies making use of it.

XII. NGÚRU.

This Country is situated North of U-Sagára, and West of U-Zegúha, and extends into the Regions of the Kwáfi of the Nuba Group. Last, of the Church Missionary Society at Mamboia in U-Sagára, made a tour throughout this Country, and has compiled a short Grammar and Vocabulary of five hundred words of the Language spoken. The Roman Catholic Mission of Bagomóyo has an out-station in the Hills here also. Last mentions that some of the neighbouring tribes of Masái were able to converse in Ki-Ngúru. He notes also the close affinity of Ngúru and Zegúha.

XIII. SAGÁRA or SAGÁLA, alias MEGI.

One of the most conspicuous of the names which appear in the Narratives of East African travellers is that of U-Sagára, as it is centrically situated, and all must pass through it, whether their object is to visit the Equatorial Lake of Victoria, or the more Southern Lake of Tanganyika. The Church Missionary Society has now two Stations in this Province, Mpwapwa and Mamboia, which will become the centres of the new Christian Civilization, and Cities of Refuge on the great Highway into Central South Tropical Africa. The Language must have an extra-territorial expansion, as Farler in his more Northerly Station at Magíla in U-Sambára mentions the Sagára as one of the Languages which he had acquired. Stanley in the Dark Continent supplies a Vocabulary of his own compiling. Last, stationed at Mamboia, introduces to notice a new name, Megi: he had made a Grammar of the Megi Language and a Vocabulary of about six thousand words, and made attempts at Translation: he had not attempted a Grammar of the Sagára Language, because he found that there was but little difference betwixt it and the Megi: that the Vocabulary was very similar, with occasional use of a different word. It is clear therefore that we must enter Megi as a synonym of Sagára as regards Language. In order to be sure, I wrote and asked Last the question, and he has replied that Megi is the name of a sub-tribe of the Sagára, and that the Wa-Megi are called Wa-Kagúru by the Kwáfi and Masái, and that the two names represent one sub-tribe. It is important that this equivoque should be cleared up, as Last had previously written of the Language under the name of Kagúru or Geja, mentioning that he had compiled a Vocabulary, and that the Language was different from Swahíli and in some respects like

Gogo of the Western Sub-Branch; that his knowledge was picked up from the people whose villages he had visited, and whose familiarity he had sought.

XIV. BONDEI.

I return again to the Coast of the Indian Ocean. Krapf long ago mentioned the tribes which occupy the Sea-Coast to the East of the U-Sambára Hills, and calls them the Wa-Shénzi, or Defeated Tribes, and their Language the Ki-Shénzi: in fact, such is the name by which the Coast-people call them, while the mountaineers on the West call them Wa-Bondei, the people of the Valley, and by this name their Language is now known. The Station of the Universities Mission at Magíla in U-Sambára has made this Language known to us. Steere mentions his preaching to the people in Swahíli, and one of his companions interpreting his words into Ki-Shénzi or Bondei. Woodward was not only able to preach in this Language, but Steere certifies that he was understood, and Woodward has since published in London a Grammar, Vocabulary, and Texts.

XV. SAMBÁRA, or SAMBÁLA, or SHAMBÁLA.

Is the Language of the well-known mountainous district of U-Sambára, whose tops are visible on a clear day from Zanzibár, and just opposite the Island of Pemba. Krapf twice visited the Country, and described it as a most promising field for a Mission. Steere compiled a Vocabulary in 1867 from a Native of one of the Coast villages, who knew the Language, and it was revised by another man, who was of U-Zegúha. The Vocabulary has therefore not the authority of a compilation from the mouths of Natives on the spot, but it has formed an excellent basis. Latham in 1847 mentions that Krapf

previous to 1847 had sent home a Vocabulary of an additional Swahíli Dialect, as he was pleased to call it, and that Vocabulary appears in Latham's Comparative Philology. Bleek alludes to the Language in his Comparative Grammar, but merely quoting Steere. Farler, who has resided many years at Magíla, the Head-quarters of the U-Sambára Mission, though actually in Bondei country, writes to me that he is engaged in preparing a Sambára Vocabulary, but he adds the startling assertion that he is not certain whether he will translate the Bible into that Language, as the people readily learn Swahíli and prefer it, and the Native Christians beg to have their religious instruction in Swahíli, which is more copious, being greatly enriched, especially in theological terms, from the Arabic. This seems the echo of some far-off opinion of the Middle Ages, for how much more copious and adapted for theological terms is the Latin than the Early and Middle English? This very question was urged in Asiatic Russia, that the literary Mongol, which the people had to learn, was the far better vehicle for the Scriptures than the Dialects, which they acquired naturally with their Mother's milk. Surely the common vulgar tongue of the people is the one in which all Mankind should read the wonderful works of God, and not in a Language which the few may possibly acquire, but the many will never. No line can be drawn except the leading Dialect of each separate Language. The men may acquire a foreign Language, but the women will understand none but their own.

XVI. PARE.

Krapf mentions this Language as one of which he had knowledge, and possessed specimens, though they have not passed under my hand. The place of residence of the tribe of Wa-Pare is well known to the North-West of U-Sambára.

XVII. NYIKA or NIKA.

The word means "a wilderness," and occurs more than once in the Schedule of Bántu Languages. It certainly is a strain to deprive this word of the Prefix, which seems necessary to convey its meaning. A tribe in India may be called Jangal-i and Pahár-i, as being dwellers of the Jungle or the Mountain, and it would be a strain to cut off the Suffix, and call them Jangal or Pahár. I see the difficulty, but I adhere to my Rule and call the Language here described Nyika in the spelling adopted by Steere and Wakefield. The A-Nyika are about fifty thousand in number, and occupy the low Country Northward to Mombása and to some distance beyond it; they extend fifteen to twenty miles into the Interior to about 2,000 feet above the sea-level. There are tribal subdivisions, and those which are best known are the Wa-Digo and A-Lupanga. The Missions of the Church Missionary Society and the United Methodists have long been settled in their midst, and New, Wakefield, Krapf and Rebman have contributed to our knowledge. The Language is spoken by agricultural tribes, and is not widely different from the pure Swahíli of Mombása in Grammar and Vocabulary. Krapf went so far as to publish in 1850 an Outline of the Elements of the Swahíli Language, with special reference to the Nyika Dialect. This was to be regretted, as the remarks which apply to one Language are interwoven into a treatise upon another. New remarks that Nyika requires to be diligently listened to before it can be understood, while careful study and long practice are necessary before it can be spoken intelligently, even though Swahíli may have been acquired beforehand. Such being the case, a Grammar and a Dictionary of this Language are much to be desired. Rebman made large Manuscript Collections, but nothing has been printed, and this must be done without

delay. New has published a Vocabulary. Krapf published a Vocabulary with five other Languages at Tübingen in 1850. He remarks that the Arabic has not yet encroached on this Language. Portions of the Scripture have been translated into it, and lately a Book of Hymns, in which the Language is called Rabbai, from the tribe dwelling round the Missionary Station. Part of the Prayer-Book has also been translated. Ewald alludes to it in his Essay on East African Languages. It is a matter of certainty that Rebman had prepared in Manuscript a Dictionary of this Language. It is alluded to in the writings of Krapf and other Authors. The Book itself was seen and handled by living Missionaries, yet since the death of Rebman and Krapf it has disappeared, and, in spite of diligent search and inquiry, it cannot be found. This is another instance of the peril which surrounds the unpublished works of African Scholars. Fortunately, among the Manuscripts of Rebman, which were sent to the Church Mission House, were the rough notes and memoranda from which the lost Dictionary had been compiled, perfect, with the exception of an inconsiderable lacuna. As the Language is of importance, instructions have been sent to the Missionaries at Mombása to supply the words that are missing, and the editing and publishing of the whole has been entrusted to Sparshott, a retired Missionary, and competent Swahíli Scholar, to whom was entrusted the conduct through the Press of the last sheets of Krapf's Swahíli Dictionary.

XVIII. TEITA.

To the West of the A-Nyika is the Country of the Wa-Teita on the road to the mountain of Kilimanjáro. Krapf in his Travels gives a specimen of this Language in the form of a leave-taking prayer uttered by a Chief and taken down on the spot. New has published a Vocabulary. Krapf wrote to me that he also had compiled a Vocabulary

in Manuscript, and a copy had been sent to the Missionaries at Frere Town, and it was a pleasure to hear a few months ago that one of them is studying Teita, as one of the great objects of the Mission is to advance upon Teita, as the first step into the Interior. We may confidently hope that this Language will be fully illustrated.

XIX. TAVÉTA.

That such a place exists there is no doubt, in the plains at the foot of the mountains occupied by the Wa-Chagga. New, who had ample opportunities of informing himself on the spot, assures us of the existence of a separate Language. He is not quite consistent in the terms used in the same book, but it appears that the Wa-Tavéta are of the same stock as the Wa-Chagga, and though they live on friendly terms and intermix with the Kwáfi of the Nuba-Fulah Group, their Languages are quite distinct, though both are spoken. It is admitted that the Bántu Language of the Wa-Tavéta has been affected by contact with alien Races, speaking Languages of a different character. It is interesting to note that we have arrived at the extreme Northern boundary of the great Bántu Family on the Coast, though in the Interior it pushes up to the Equator at Victoria Nyanza. On the frontier of two different classes of Languages a zone of corrupted Languages, or bilingual tribes, was to be expected. No specimens of the Wa-Tavéta Language are given.

XX. CHAGGA.

In the mountains which cluster round Kilimanjáro dwell the Wa-Chagga. Rebman visited them three times, and gave an account of them in 1848. Van der Decken found his way there in 1863, and New in 1871,

and gave full accounts of them, and a Vocabulary, stating that their Language beyond doubt belongs to the Bántu Family, but the tribe has been isolated in the midst of the Masái, who belong to the Nuba-Fulah Group. Letters have been received in the Arabic Language from the King of the Country by the Missionaries at Mombása, conveying an invitation to send a teacher, and a Book. This message, and the reply to it, were conveyed by the Mahometan leader of the Caravan, that finds its way by this route from the Coast to the Eastern Shore of Victoria Nyanza. As yet it has not been deemed prudent to send a Missionary forward; but even while I am writing, Thomson, the Agent of the Royal Geographical Society, is working his way viâ Chagga to the Victoria Nyanza, and the Missionaries will follow in his track, and there will be before very long a chain of Stations from U-Ganda to Mombása under the Agents of the Church Missionary Society.

XXI. BONI.

I return again to the Coast and commence my last line from East to West. A tribe known as Wa-Boni, or Wera, or Juwano dwell to the North of the River Oyi, well into the Galla Country, but they differ from their neighbours the Wa-Sania, whom I have entered in Chapter XIII. in the Helot Sub-Group, and are more closely allied to the Wa-Pokómo and Wa-Swahíli, and are probably a distinct Race. Nobody had got access to them when New wrote: but subsequently Fischer, a German Naturalist, was able to compile on the spot a Vocabulary. F. Müller, quoting Van der Decken, classifies them as Bántu. It is of extremely small importance, and only interesting às an outlying fragment, and they may possibly prove to belong to the Helot Sub-Group.

XXII. POKÓMO.

Far to the North amidst the Galla, to whom they are subject, dwell the Wa-Pokómo in swampy ground on the banks of the River Tana. Krapf compiled a Vocabulary from the mouth of the brother of the Chief of one of the tribes, but it is admitted that there was more than one Dialect. The Language is unquestionably related to the Kamba and Swahíli, though affected by the contiguity of Galla, a Hamitic Language. Krapf published at Tübingen in 1850 a Vocabulary of this with five other Languages. New has also published a Vocabulary. It is of extremely small importance, and will scarcely survive the pressure of the Galla. The Wa-Segeju mentioned by Krapf are believed to be Wa-Pokómo driven South by the Galla.

XXIII. KAMBA.

To the West of the Wa-Pokómo is the Country of the Wa-Kamba, an outlying fragment of the Bántu Family, surrounded by aliens of the Hamitic and Nuba-Fulah Group. Krapf speaks of them as numbering 70,000 to 90,000 souls, and he gives a Vocabulary with that of five other Languages published at Tübingen, 1850. They are the traders of the Interior, and proceed far beyond their own Country. Krapf published the Gospel of St. Mark in that Language. Ewald comments on this and the other East African Languages in his Essay. Bleek alludes to it in his Comparative Grammar, but merely quoting Krapf. To the East of U-Kamba is the Country of Kikuyu, and Krapf mentions that their Language is a mixture of Kamba and Kwáfi. Allusion is also made to Mberre, a Dialect of Kamba, still more to the North, but Krapf had very imperfect information. Last, a Missionary stationed at Mamboia in U-Sagára,

surprises us by stating that in 1882 some of the Wa-Kamba had migrated from their old seats, and found their way in large numbers to his neighbourhood, a distance of four degrees of Latitude. He reports that he was compiling a short Grammar, and a Vocabulary of two thousand words.

XXIV. MBE or DHAICHO.

Far to the North, in a Region untrodden by any European traveller, dwells a tribe of this name, whose connection with the Bántu Family is hazarded. Their position is North-East of Mount Kenia. Wakefield obtained his information from a Merchant, whose home is near Zanzibár, who had visited them in his Caravan journeys, and who supplied a short Vocabulary of Dhaicho, which evidences Bántu affinity, and which Wakefield has published, and it must be remembered what a high Authority in this Region he is.

III. WESTERN SUB-BRANCH.

I turn now to the Western Sub-Branch of the Eastern Branch of the Bántu Family. This Field extends from 25° to 35° East Longitude, and from the Equator to 10° South Latitude. Within this Area are the great Lakes, the Victoria Nyanza and Tanganyika Nyanza, the Basin of the River Kongo from Lake Bangweolo to the Equator, and that great Plateau which contributes waters to the three greatest Rivers of Africa. Not even the great Plateau of Tibet exceeds in interest this Plateau of South Africa; for all the Rivers that flow thence find their way into the Indian or China Seas, but the three great Rivers, which derive some portion of their volume from the South African Plateau, find their way into the Mediterranean, the Atlantic, and the Indian Ocean. The most Southerly

tributary of the Nile finds its way into the Victoria Nyanza, and thence Northward to the great River, which so long baffled all enquiry as to its fountain:

> Nile pater, quânam possum te dicere causâ
> Aut quibus in terris occuluisse caput?

Into the Eastern side of the Tanganyika flows the most Easterly tributary of the Kongo, and into the Nyassa the most Northerly tributaries of the Zambési.

I propose to follow the same method, and starting from the South-Easterly corner of the Field, to proceed along the Southern Boundary to the 25th Parallel of Latitude: thence I return to the Eastern boundary, and start again to the West, crossing the Lake Tanganyika and the Basin of the River Kongo to the same Parallel. Thence I return again to the Eastern boundary, and work my way Westward North of Lake Tanganyika to the same Parallel. Thence I return again to the East Shore of Victoria Nyanza. The names of many tribes are passed over, of whose Languages as yet we know nothing, but, as they are revealed to us, they will fall into their proper places in the Language-map. I can only note those of which I have some reliable notice.

My sources of information are the Narratives of Livingstone, Stanley and Cameron, the notices made by Missionàries, and by two Portuguese travellers. I cannot wait for the publications of the German travellers, Pogge and Wissman, who, starting from the East, found their way Eastward to the 25th Parallel; but I have to thank Schweinfurth for a brief notice of what affects my subject.

The following are the Languages of this Sub-Branch:

I. HÉHE.
II. BENA.
III. SANGO.
IV. RUNGU.
V. BEMBA.
VI. KATANGA.
VII. GOGO.
VIII. NYA-MWÉZI.
IX. TUSI.
X. JIJI.

XI. Rundí.
XII. Sansi.
XIII. Vira.
XIV. Guhha.
XV. Rua.
XVI. Nyuema.
XVII. Kusu.
XVIII. Turu.
XIX. Sukúma.
XX. Zongóra.
XXI. Ganda.
XXII. Huma.
XXIII. Nyóro.
XXIV. Ruanda.
XXV. Regga.
XXVI. Kumu.
XXVII. Baswa.
XXVIII. Mpika.
XXIX. Ruri.
XXX. Kara.
XXXI. Kerewé.
XXXII. Geyéya.
XXXIII. Gamba.
XXXIV. Soga.

I. HÉHE.

The Wa-Héhe are a powerful tribe in the South-East corner of the Plateau. Keith Johnston mentions that their Language is distinct from that of the surrounding tribes, and so different that it is not understood by the Coast people. Chuma admitted that it was unintelligible to him, in spite of all his experience, and no Wa-Héhe slaves have ever found their way to Zanzibár. No specimens of this Language have come to hand.

II. BÉNA.

As we approach, coming from the Coast, the head of Lake Nyassa, we pass through U-Béna. A sub-tribe of the Wa-Bena is the Wa-Kukwe. Elton, who passed from South to North through this Region, remarks that they spoke a different Language, not intelligible to himself and his companions, who had good experience, and the words bore some affinity to the Nya-Mwézi. No specimens of the Language have come to hand.

III. SANGO.

To the North of U-Béna is U-Sango or U-Rori, the King of which State, Merére, has achieved a certain notoriety. Elton visited his Capital, and mentions that the Language was distinct, guttural, and with none of those characteristics of the neighbouring Language of Chungu (of the Southern Sub-Branch), which resembled the Language of Ng'anga. This is the opinion of a Consul who was acquainted with the people. No specimens of this Language have come to hand, unless the Vocabulary of Rori given by Stanley in his Dark Continent, as collected by himself, though he never visited the tract, applies to the Wa-Rori, and not the Wa-Rúri on Victoria Nyanza.

IV. RUNGU.

Proceeding Westward to the Southern extremity of Lake Tanganyika, we come upon the Kingdom of U-Rungu, which is destined to future distinction, as the road from Nyassa to Tanganyika must pass through it. Beyond it on the Western shore of Tanganyika we find Ma-Rungu, and we can hardly give them a separate existence, at any rate, as regards Language. Stanley gives one Vocabulary of words spoken in both Ma-Rungu and U-Rungu. Nor need we be surprised at the word being written U-Lungu. Livingstone in his Last Journals remarks, when actually in the neighbourhood, that the more Southerly Country was called by Arabs and natives U-Lungu, and that further North-West Ma-Rungu. He adds further on that he does not succeed in acquiring the Ba-U-Lungu Language, and he calls the people Bu-Lungu or Ba-U-Lungu. Probably both are misprints, and the great traveller wrote Ba-Lungu. At any rate, he attempted to acquire the Language, and we may accept the fact that the Language exists.

V. BEMBA.

Another name of Lake Bangweolo is Lake Bemba, and the Country on its North-Eastern margin is called Lo-Bemba. Livingstone calls it sometimes simply Bemba. He visited it, but I find no allusion to the Language. However, his predecessor, Gamitto, in his O Muáta Cazembe, remarks that the Language, which he calls Mu-Emba, is very similar to that of Lunda. The name is also written A-U-Emba and Mo-Luane. Stanley gives a Vocabulary called U-Emba, but as he assigns the same words to the Rungu and Pipa, the value is diminished, except as a confirmation of the existence in his opinion of a separate Language. No specimens have come to hand.

VI. KATANGA.

Livingstone and Cameron mention the Copper-mines of the Country which bears this name, and it appears that there is a steady trade with the West Coast. Capello and Ivens give a Vocabulary of a Language called by them Garanganja, no such name as which appears on the Map. They mention the name in connection with Katanga, a Country West of Lake Bangweolo, and as a place visited by Portuguese traders from the West, but not by themselves. Livingstone in his Last Journals alludes repeatedly to the Garanganja people at Katanga, as synonymous with the Ba-Nya-Mwézi, the great traders from the East, who appear to have obtained a predominant power at Katanga. Livingstone writes of Merosi, the Mo-Nya-Mwézi Headman at Katanga; Capello and Ivens write of Mashiruh, the Chief of Garanganja. The conclusion seems to be that Garanganja is the Language of the ruling classes at Katanga, or Garanganja immigrants from the Country East of Lake Tanganyika. Bruyon, son-in-law of King Mirambo, in his description of U-Nya-

Mwézi, mentions that the leading tribe is that of the Wa-Garanganja, which is chiefly given to trading in ivory, which they purchase far in the West. The Roman Catholic Missionaries at U-Jiji, inquiring about the route to the Capital of Muáta Yanvo, heard of Katanga famous for copper, and remark that the majority of the people there speak Nya-Mwézi. Most probably it is a Language much affected by the admixture of the Language of the subject people, and I think it better to enter it separately.

VII. GÓGO.

I return to the Eastern Boundary of the Field, and take up the Language of the well-known Country, U-Gógo, on the high road betwixt the East Coast and U-Nya-Nyembe, where Chiefs are so notorious for levying blackmail. Burton on his first expedition remarked that their Language was harsher than that of their neighbours. Clark, of the Church Missionary Society, in 1877 compiled on the spot and published a Vocabulary. Since the establishment of the Station of Mpwapwa in the adjacent District of U-Sagára the Wa-Gogo have become well known. Last, of the Church Missionary Society, writes that he has been studying the Language, has made some Translations, and has collected the Elements of the Grammar. This last year Price, of the same Mission at the same Station, writes that he has actually compiled a Grammar, and considerably enlarged the existing Vocabularies. I have written to him at once to forward it that it may be printed. Stanley and Last have supplied independent Vocabularies. Baxter, another Missionary, is translating Steere's Swahíli Exercises into Gógo.

VIII. NYA-MWÉZI.

The great District of U-Nya-Mwézi is well known, and is mentioned by every traveller. In the Central arrondisse-

ment, rather than town, of U-Nya-Nyembe is the Arab settlement of Tabora: a little to the North-East is the Station of the Church Missionary Society at Uyúi; and further off to the North-West is the Station of the London Missionary Society at U-Rambo, the Chief of which is Mirambo, the leader of the Country or Native party, in opposition to the intruding Arabs. At Tabora also is settled a Roman Catholic Mission, the head of which takes credit for buying up slave-boys of the Arabs in very large numbers, to found a so-called Orphanage of Children stolen from their Parents, thus giving a frightful encouragement to kidnapping and the slave-trade, for where silver is given for black flesh, raids will be made to supply the demand. Three Roman Catholic Missionaries lost their lives last year in U-Rundi, in consequence of this abominable practice, as the kindred of the boys recaptured them and slew the purchasers, and if they do so again, no possible blame can attach to them. At U-Nya-Nyembe there has also been a Station of the Belgian International Society. It might have been expected that we should have a larger knowledge of the Nya-Mwézi Language, but the Grammatical Note and Vocabulary written by Steere in 1871 is all that we possess: it was compiled at Zanzibár, without ever visiting the Country, from two natives on a visit. It was clear from their statements that there were two distinct Dialects, and I have since heard that Steere's book is not a sufficient representation of the Language, though a meritorious commencement. There are a great many Arab and Swahíli settlers at U-Nya-Nyembe, and these two important and master-Languages are generally used at this great Station on the High Road to both Lakes. In addition to this, the incursions of the Ma-Viti have given the Zulu Language a certain currency. It has been already noted that one of the London Missionary Society's Agents mentions that Mirambo was able to converse with him in Ki-Ngóni, the East African Dialect of Zulu. I have been informed that a kind of mongrel Patois is spoken at

Tabora. Copleston, one of the Church Missionary Society's Agents, reports that he is studying Nya-Mwézi. Burton remarks that the Dialects are so distinct, that tribes in the East of the District cannot understand those of the West. Southon, of the London Missionary Society, reported in 1882 that he was able to address the people at U-Rambo in Nya-Mwézi, and was preparing an elementary School-book: a lamentable accident has cut off this promising Scholar. Krapf wrote to me that U-Nya-Mwézi was a general term comprising a considerable number of tribes, agriculturists as well as commercial: the latter class are the great traders from the Coast far into the Interior. We have already noticed them at Katanga. Cameron tells us how the Language spoken at U-Gála, Westward towards U-Jiji, is identical with the Nya-Mwézi. Stanley notes that the Wa-Khanongo to the South, and the Wa-Kawendi to the West, actually on the shores of Lake Tanganyika, are of the same Race and speak the same Language as the Nya-Mwézi. Bruyon, son-in-law of Mirambo, with fuller means of information, tells us that there were six sub-tribes of the U-Nya-Mwézi: I. Wa-Garanganja, the central and leading tribe already alluded to under the name Katanga; II. Wa-Sambwa, dwelling to the West, of which Last, the Missionary stationed at Mamboia in U-Sagára, gives a Vocabulary of two thousand words; III. Wa-Takáma to the South-West; IV. Wa-Khanongo to the South, mentioned by Stanley; V. Wa-Zinja to the North-West; VI. Wa-Sukúma to the North, which will be alluded to further on. Stanley supplies a Vocabulary collected by himself. Clearly there exists a plurality of Dialects, but in the present state of knowledge I am unable to enter any.

IX. TUSI.

Grant in his Walk Across Africa alludes to the Wa-Tusi, being quite distinct from the Nya-Mwézi at U-Nya-Nyembe, and as he advanced on his North-West corner

he alludes to them again as the ruling Race, and their Language being quite unintelligible to his Swahíli servants. Copleston, the Church Missionary Society's Agent at Uyui in U-Nya-Mwézi, writes in 1882 that he has begun a collection of the Ki-Ba or Ki-Tusi, the Language of the great herdsmen of the Country. Bruyon, son-in-law of King Mirambo, explains the change of position of the Wa-Tusi. They are a foreign people from the North, and used to tyrannize over the Wa-Nya-Mwézi, who, in their disunited state, were unable to contend against them. They were scattered over the Land, and took charge of all cattle. When Mirambo united the tribes together, the Wa-Tusi, instead of being Masters, became Servants. No specimens of their Language have as yet come to hand. It is urged that they are not Bántu, and are identical with the Wa-Huma. There is no proof of this. The best plan is to enter them, subject to correction.

Stanley in his Dark Continent mentions how the following Rural Tribes in their primitive dress appear in the market-place of Kawelé on Lake Tanganyika, the native Capital of U-Jigi: Wa-Zinja noted above; Wa-Zongora of Káragwe; Wa-Nya-Mbu of the same; Wa-Nya-Ruanda of Ruanda; Wa-Nyóro of U-Nyóro; Wa-Sui or U-Sui; Wa-Tusi already mentioned; Wa-hha of U-hha; Wa-Rundi of U-Rundi. All these appear on the Map, and of all except the Wa-hha and the Wa-Sui, the Language will be noticed. Three names in the list are either not traced Geographically or Linguistically, Ki-Shakka, Wa-Nya-Nkori, and Wa-Zigé. Stanley remarks that all these tribes are related to each other, and their Language shows only a slight difference in Dialect, but of all the names mentioned, he supplies Vocabularies only of the Nya-Mbu and Jiji; and after all, his list only comprises the Languages on the East side of the Lake North of U-Jiji. It is much to be regretted that the Agents of the London Missionary Society, a Society which is the Mother of Scholars, and sent out Legge, Whitmee, Cousins, Moffat

and Livingstone, have not done much as yet for the Languages of the ten tribes who reside on the shores of the Lake. Nor have the Roman Catholic Missionaries stationed in U-Sansi, or the Agents of the International Association at Karema. I try to pick up any chance pearl that drops from a Missionary Report, or a traveller's Narrative, but have failed. How Cameron, Hore and Thomson managed to communicate with the people, I cannot imagine. I personally interrogated all three. I have lived a score of years amidst an Oriental people; but if I had not known their Language almost as well as my own, I should have often been at a great disadvantage in getting local information. However, so it is as regards this Lake. We can only hope for more information for the future, as there are not less than four European Stations on the Lake, Ruwéwa, Kavelé, Karema, and Kasenge.

X. JIJI.

Livingstone, who had local knowledge, remarks that the Wa-Nya-Mwézi call this tribe Wa-Yeiye, exactly as the tribe are called on Lake Ngámi. It is the Language of the well-known Province of U-Jiji, where Burton first discovered the Lake, and where afterwards Stanley found Livingstone. Stanley gives a Vocabulary of the Language.

XI. RUNDI.

North of Jiji on the Eastern shore of Lake Tanganyika is U-Rundi: here at Rumongo was the Station of the French Catholic Missionaries, who were injudicious enough to purchase children of the neighbouring tribe of the Wa-Bakári: this led to the recapture of one of them by their relatives, an angry discussion, threats, and finally the death of three Missionaries and the abandonment of the Station. Detailed accounts are published of the religious

notions of the Wa-Rundi, and no doubt they have a separate Language, but as yet no Vocabularies have been published nor do I find in the reports of the Missionaries any allusion to their Language. The Station is for the present abandoned.

XII. SANSI.

On the West side of Lake Tanganyika, nearly opposite to the Station of Rumongo, at Ruwéwa is the other Station of the Roman Catholic Missionaries, which is still occupied. It is mentioned that one of their difficulties is the Language. The Ma-Sansi are great travellers, and know a little of all the Languages of the Countries they visit, and never speak their own Sansi Language, which they leave to the women. The men, according to the French Missionaries, speak a medley of Swahíli, Rundi, Jiji, Vira and Sansi: the Missionaries object to use the medley, and are determined to grapple with the Sansi: when however they speak a few words in Sansi, the men reply in their Patois, and refuse to speak their own Language. The tenor of these remarks seems to imply that the Missionaries were not good Linguists, and the Ma-Sansi in their desire to make themselves understood used every word they thought of. At any rate, one of the party has compiled a Vocabulary, has begun a Grammar, and translated a Catechism. No specimens have come home at all, except one word, quoted by Stanley in his "How I found Livingstone."

XIII. VIRA.

To the North of Wa-Sansi dwell the Wa-Vira. Stanley in his excursion round the North part of the Lake with Livingstone mentions this tribe and their special mode of salutation, differing from that of the Sansi. It is mentioned above how the Wa-Sansi speak a medley of the neighbouring Languages, one of which is Vira. No specimens are available.

XIV. GUHHA.

On the West side of the Lake Tanganyika, opposite to U-Jiji, is the District of U-Guhha, through which the River Lukúga drains the Lake into the River Kongo. The London Missionary Society has planted a Station in this District named Kasenge or Mtoma, and another named Butonga, as their labours are among the Wa-Guhha, and the neighbouring Wa-Goma, who speak the same Language. The death and illness of several agents in rapid succession have prevented the appearance of Linguistic works, but we are informed that the Language differs only slightly from the Rua, which is spoken in the adjacent Province, and of which we have good information. This resemblance may be said of all the Languages of this Field, but we expect fuller information; and I have written begging for it. Stanley gives us a Vocabulary collected by himself. Griffith, the Missionary now stationed there, reports to the Bible Society that he is translating a Gospel into the Language, which is very euphonious, every Syllable ending in a vowel: it has words in common with the Swahíli and Zulu, is thoroughly Bántu in type, and has ten classes of Nouns.

XV. RUA.

Stretching from the West Coast of Tanganyika to the 25th parallel of East Longitude is the Kingdom of U-Rua. Through it flows the most Westerly Branch of that series of Rivers which make up the River Kongo. Cameron in his "Across Africa" passed through it, and made the acquaintance of Kassongo, its King, at Kilemba. It is interesting to note that here we find unmistakeable signs of intercourse with the Western Coast of Africa. The Language has been studied by Cameron, and a Vocabulary and Sentences recorded, collected by him on the spot.

Stanley also supplies a Vocabulary collected by himself. We have seen how the Agents of the London Missionary Society had been informed that the Rua Language was like the Guhha, and Thomson mentions that in his excursion to the West of the Lake he secured the services of a man thoroughly acquainted with Rua, as none of his attendants knew it except imperfectly.

XVI. NYUEMA.

The Ma-Nyuema tribe have attained a great notoriety, as their Country was the ultima Thule of Livingstone, and like their namesakes the Nyam-Nyam of the Nuba-Fulah Group they are abominable Cannibals. Livingstone alludes to particular words in their Language, and Stanley gives a Vocabulary of East and West Nyuema, which seems to imply two Dialects.

XVII. KUSU.

On the Southern bank of the River Kongo below Nyangwe dwell the Ba-Kusu, warlike Cannibals, agriculturists and smelters of copper. Up to this time Stanley alone has come into contact with them, and he supplies a Vocabulary. How deeply obliged Philology is to the great traveller, who amidst his fight for existence did not forget to jot down the words uttered in his hearing, or take the trouble to compile them.

XVIII. TURU.

I return to the Eastern boundary of the Field of the Western Sub-Branch, and commence with the Wa-Taturu, or Wa-Nya-Turu, or Turu, or Ituru, who dwell along the frontier of U-Nya-Mwézi quite up to the shores of Victoria Nyanza. Stanley mentions them on the banks of the

River Shimeyu, and speaking a Language totally distinct from the Gogo and Nya-Mwézi. They attacked Stanley on his road to the Nyanza, but he gives no specimens of their Language.

XIX. SUKÚMA.

The Wa-Sukúma have already been mentioned as one of the tribes of U-Nya-Mwézi, but it was also noted, that the Languages in that District differ so entirely as to be mutually unintelligible. The Sukúma must be treated as a separate Language, and it is of importance, as Kagei on the South-East corner of Victoria Nyanza is in U-Sukúma, and is likely to be one of the Stations of the Church Missionary Society. Stanley gives a Vocabulary of it, collected by himself, and C. T. Wilson gave me a Manuscript Vocabulary of a few words, which he had compiled. Litchfield, one of the Society's Agents, reported in 1881 that he was commencing the reduction of the Language to Manuscript: owing to his return to England, the work has been interrupted, but it is sure to be resumed, as Kagei must always be of the greatest importance, as the South-East corner of the Lake, which before long will be in uninterrupted communication with Zanzibár and Mombása.

XX. ZONGÓRA.

Karagwe, the kingdom of the late Romaníka, extends down the West Shore of Victoria Nyanza, South of U-Ganda, and back to the Mountains. It appears that one Language is spoken in this kingdom with several Dialects. C. T. Wilson told me with conviction that the Language called Nya-Mbu and that of Karagwe were identical. Stanley supplies a Vocabulary of Nya-Mbu, which he tells us was spoken at Mokongo on the Nyanza, in the District of a Sub-Chief named Kaitába. Grant in

his "Walk Across Africa" tells us that the Wa-Nya-Mbu originally owned, and still are the cultivators of, Karagwe; in U-Ganda they are cowherds. C. T. Wilson and Felkin state that at Magongo the population is dense, possessing herds of cattle, and that they collected a Vocabulary of the Language, which resembled that of U-Ganda: that there were Dialectal varieties along the Coast, so much so that the Dialect spoken at Kaitába's differed from that spoken at Kaióza's. C. T. Wilson gave me a Manuscript Vocabulary of Zongóra as spoken at Mokongo, the same place where Stanley's Nya-Mbu was spoken. It appears clear that Zongóra may be considered to be the Language of the bulk of the population of Karagwe. Possibly the ruling classes are bilingual.

XXI. GANDA.

This is the important Language of the Conquering Race called by themselves Ba-Ganda, and calling their Language in their own tongue Lu-Ganda, and their Country Bu-Ganda. The Swahíli people call the kingdom U-Ganda, the people Wa-Ganda, and the Language Ki-Ganda. The Capital is Rubága, and the sovereign King Mtesa. It is situated in the North-East corner of the Victoria Nyanza, and is one of the most Northerly of the Bántu Nations, as very little to the North the traveller comes upon the Negro Races of the Nile Sub-Group. A Vocabulary has been supplied by Stanley, compiled on the spot. Since then, C. T. Wilson, one of the Agents of the Church Missionary Society, which has been established at Rubága for six years, has published a Grammar of the Language, with a Vocabulary Ganda-English and English-Ganda. Some other of the Agents, who have returned home, have tried to impress upon me that the Language is not sufficiently settled to warrant the compilation of a Grammar. Most probably their own general Linguistic knowledge is not settled, since I read in the Annual

Reports that the Gospel of St. Matthew has been translated, a portion of the Common Prayer, and other Religious and Educational works. Emin Bey, who was deputed to Rubága by Gordon Pasha, has also published a Vocabulary, and Long, on the occasion of his visit, compiled and published a Vocabulary. We may expect before long a considerable literature in this Language. A French Roman Catholic Mission was stationed at Rubága, but I am not informed of any works printed by them during their brief stay, for they have abandoned the post in 1883, and gone elsewhere, carrying with them forty slave-boys, whom they purchased. This has been a grievous mistake on their part, as, whatever may be their motive, it enables the enemies of the Christian Religion to blaspheme, and throw it in the teeth of Christians that they also purchase slaves.

XXII. HUMA.

Speke, the first visitor to the West Coast of Victoria Nyanza, tells us that the Wa-Huma are Galla by Race, from the Regions South of Abyssinia. In U-Zinga, Karagwe, Ganda and U-Nyóro the ruling classes are foreigners, who have invaded and usurped the government, leaving the natives as agriculturists, while the junior members of the invading tribes herd cattle. The Wa-Huma have no connection with the Wa-Humba, a sub-tribe of the Masái, so much heard of in U-Sagára. Grant in his "Walk Across Africa" confirms this statement. Emin Bey, who resided at Rubága, remarks that the Wa-Huma have a Language of their own, but also speak the Languages of the Countries in which they reside. This is notably the case with regard to King Mtesa, as mentioned in Chapter I. Felkin and C. T. Wilson in their Book on U-Ganda identify the Wa-Huma with the Wa-Tusi, of whom we have heard in U-Nya-Mwézi, describe them as a fine Race, giving wives to the Wa-Ganda, but otherwise exclusive, with a distinct Language of their

own, living in the Jungle for pastoral purposes. The existence of the Language being placed beyond doubt, I naturally inquired for specimens, as it might be possibly Hamitic, like the Galla. C. T. Wilson had only a few words, and could express no opinion, except that it was a hybrid, it being uncertain whether it was of Hamitic stock with Bántu Loan-words, or of Bántu stock with Hamitic Loan-words. I have considered it safer to leave it provisionally in the list of Bántu Languages. It has been asserted that it is identical with that of the Wa-Tusi, also alien Herdsmen, already described. Time will show.

XXIII. NYÓRO.

The Kingdom of U-Nyóro, the most Northern of the Bántu Family, lying betwixt the Victoria Nyanza and Albert Nyanza, and reaching down to the Somerset Nile, is well known, and its Kings Kamrási and Kebarégo have come in for a good deal of abuse from European visitors coming from the South as well as from the North, Grant, Baker, Long and Emin Bey. Grant remarks that the Language differed but slightly from that spoken at Karagwe, and was not understood at first by his followers, until they had been some time in the Country. Stanley supplies a Vocabulary collected by himself. Emin Bey published a Vocabulary collected by himself, and remarked that in his opinion it was an older and purer Language than Ganda. Emin Bey mentions that he could speak Nyóro, and during his visit to Albert Nyanza he found that some of the Negro Shúli of the Nile Sub-Group of the Negro Group understood Nyóro, and he made himself understood without an interpreter.

XXIV. RUANDA.

Passing towards the West to the North of Lake Tanganyika, we came on the dimly-known Country of

Ruanda, never apparently visited even by the Arabs settled in the adjacent Kingdom of Karagwe. Stanley remarks that Romaníka King of Karagwe was a man of the same blood as the Wa-Ruanda, and spoke with a little difference the same Language. This is all that is known, and no specimens of this Language have reached us.

XXV. REGGA.

The Wa-Regga are alluded to by Stanley as occupying the vast Regions to his Right as he descended the Kongo South of the Equator. At the 6th Cataract of the Stanley Falls he came into contact with the Wana-Rukura, a tribe of the Wa-Regga, who attacked him, and he captured two wounded men. He was very patient with them, and at length induced them to be communicative, but unhappily none of his party could understand what they said, except very partially. It is highly characteristic of the energy of Stanley that he employed every leisure hour during the four days that the captives were with him in endeavouring to master the rudiments of their Language, and obtained a list of nearly two hundred words, which might possibly be of use in communicating with the tribes further on. By observation the spot was fixed at four miles North of the Equator. Unfortunately these precious words were not included in the Vocabularies attached to the "Dark Continent." Two words, signifying the rapid and gentle flow of water, are recorded by Stanley in the Narrative. There is reason to believe that these Wa-Regga are identical with the Ma-Oggo of Schweinfurth, and the Ma-Legga of Baker. Schweinfurth in the "Heart of Africa" remarks that many days' journey to the South of Monbutto-Land are the abodes of the Ma-Oggo, not improbably the same as the Ma-Legga, a people mentioned by Baker to the West of the Blue Mountains across the Albert Nyanza. The time is near at hand when some traveller will pass from the Welle to the Kongo and solve these questions.

XXVI. KUMU.

Still further to the West on the Northern bank of the Kongo on the Equator is the Kingdom of U-Kumu. Stanley captured three women well advanced in years, and by dint of kindness and conciliation induced them to speak. He did not seem to have got much from them, and records nothing but the single word "Nangu," a Bántu word, and upon this slender thread their present Linguistic existence is suspended. These Equatorial old women clearly did speak a Language not intelligible to Stanley's followers, whose wits were sharpened by contact with scores of tribes, and yet that Language had one link at least to the Bántu Family. They sat like the three Fates in the extreme North-West corner of this gigantic Language-Field. With the exception of the dim thread of the Kongo, along the course of which Cannibals were crying out for Meat, as Stanley floated by, we know absolutely nothing of the tribes who inhabit to the North, and the South. It is a far cry from the spot, where those old ladies uttered their Bántu Negative, across five degrees of Latitude to the Region of the Monbutto, the Nyam-Nyam and the Akka, the Country of Schweinfurth and Junker. Time will reveal these secrets also, and there we must leave it.

XXVII. BASWA.

Just above the second Cataract and South of the Equator reside the Baswa tribe. The Cannibal interpreter with Stanley could understand only a portion of their speech, which shows that this Language was distinct. An old woman had been captured of the tribe, and being kindly treated tried to be communicative, but they did not get much out of her.

XXVIII. MPIKA.

Following the River still higher up South of the Equator I come upon the inhabitants of the populous Island of Mpika. Stanley captured ten individuals, who being kindly treated, were released, and calmed the warlike preparations of their friends; communication was then made with them through the Cannibal interpreter, and they called out "Mwendé Kivuké-vuké," which means "Go in peace." The course of Stanley Westward to the Atlantic will be traced in the Northern Sub-Branch of the Western Branch of the Bántu Family, being to the West of the 25th Degree of East Longitude.

XXIX. RURI.

I return once more to the Eastern boundary of the Western Sub-Branch, and commence my last line across. The District of U-Ruri or U-Rori on the West Coast of Victoria Nyanza is well known on the Map, though as yet unvisited. It lies North-East of U-Kerewé, and Stanley in his circumnavigation of the Nyanza coasted along it, and had some intercourse with the Wa-Ruri, who appeared to be very numerous. He has published a Vocabulary compiled by himself in his Dark Continent; whether it applies to the Wa-Rori *alias* Wa-Sango of this Sub-Branch, whom he never visited, or the Wa-Ruri, whom he actually visited, is uncertain.

XXX. KARA.

North of the Island of U-Kerewé is the Island of U-Kara, and there is a District of the same name on the Mainland. The Wa-Kara obtained a disagreeable notoriety by an unprovoked attack on the Agents of the Church Missionary Society as they passed by in their

boat. Both Smith and C. T. Wilson were wounded severely. The people are small in stature. They sent representatives afterwards to U-Kerewé to apologize for this attack. C. T. Wilson informs me that he was not on the Island when the deputation came, but he was told that their Language was distinct from, but nearly allied to, Kerewé, and unquestionably of the Bántu Family. By a singular chance a Vocabulary is supplied from an entirely independent quarter. Wakefield, the Missionary at Ribe near Mombása, compiled from Native sources some Caravan-Routes Eastward from the Coast to Victoria Nyanza, and published them in the Journal of the Royal Geographical Society, and with this information is a brief Vocabulary of the Kara Language. If Thomson succeeds in working his way from the Coast to the Nyanza, we shall hear more of the Wa-Kara.

XXXI. KEREWÉ.

The Island of U-Kerewé in the South-East corner of Victoria Nyanza is painfully well known as the scene of the violent death of two of the Agents of the Church Missionary Society, in a quarrel which was not their own. Lukongo, the King, apologized for his conduct, and has since behaved in a friendly manner. Mackye, another Agent, subsequently visited him, and remarks that the Language is very different from the Sukúma, but that the Chief of Kagei had supplied him with an interpreter who knew Kerewé well. The King spoke Swahíli slightly. It has much in common with the other Bántu Languages. C. T. Wilson has been kind enough to supply me with a Manuscript Vocabulary.

XXXII. GEYÉYA.

On the East Coast of Victoria Nyanza is the District of U-Geyéya. Stanley in his circumnavigation of the

Nyanza coasted along the shore, and notes the mountainous character of the Country. He induced three fishermen in a Canoe to approach his boat, but it was clear that the Natives spoke a Language which his people did not understand. They called their Country U-Goweh. No specimens of the Language have come under my hand, and when it is remembered that the Kavirondo, provisionally classed in the Negro Group, intervene on the Map betwixt it and the Bántu District of U-Rúri, and in the rear live the tribes of Kwáfi and Masái of the Nuba-Fulah Group, it cannot be decided without evidence how their Language is to be classed. These three fishermen on the North-East corner of the great Language-Field did not do so much as the three old ladies of Kumu on the North-West corner, for they did not leave on the tablets of the great traveller one single word of their Language, who, for want of better Materials, was content to record the sorry joke, that the name of the Country, U-Goweh, sounded so very like "You go 'way," that he declined to accept it. We shall know more very soon of this tribe, for Thomson on his route from Mombása to the Lake will pass through their Territory. According to my Geographical method I leave them provisionally in the Bántu Field.

XXXIII. GAMBA.

When Stanley circumnavigated Victoria Nyanza, he put in for shelter from a storm to the cover of an Island, and two men from the shore of U-Gamba paddled in their canoe to meet him. They were followed by others. An attempt was made to communicate, but they understood none of the Languages of which Stanley's followers were masters, until one of his boatmen attempted the Ganda Language, a little of which they appeared to understand, and by this means a communication was opened. No further information was obtained, and no specimens are available. That a distinct Language exists is not doubt-

ful, but it is quite uncertain whether it belongs to the Bántu Family or some other totally distinct Group, for we have here reached the extreme Northern boundary of the Bántu Field on the Eastern side of Africa.

XXXIV. SOGA.

Separated from the kingdom of U-Ganda by the Victoria Nile is the District of U-Soga on the North Coast of the Victoria Nyanza. Stanley in his circumnavigation of the Nyanza coasted along this shore, and putting in at one village he found the people speaking the Soga Language. He gives no specimens. C. T. Wilson and Felkin mention the Country, and tell how it is being gradually subdued by the Wa-Ganda. There seems little doubt that this Language does belong to the Bántu Family, and considering how near the District is to Rubága, the seat of a large Mission, the time is near at hand for obtaining full particulars. C. T. Wilson mentioned to me that Soga was one of the six Languages which King Mtesa was able to speak.

Thus I have passed under Review all that we know of the Languages of the Eastern Branch of the Bántu Family. It is possible that some may subside into the position of Dialects under neighbouring Languages, but it is certain that scores of new Languages will come under observation. Hore tells us that there are ten tribes round Lake Tanganyika: of such a great tribe as the residents of U-Fipa we have not a word. Round Victoria Nyanza are many great tribes, of some of which the names are absent from my Schedule. Still an advance has been made, and the presence of so many proselytizing and Educational Agencies in the Field justifies the hope that in the course of the next ten years a great further advance will be made. No one can read these pages without feeling how much we are indebted to Livingstone and Stanley. If they had not travelled, how little we should have known,

for not only they travelled themselves, but they set so many others in motion. Their constantly recurring names show how much we are indebted to them.

C. WESTERN BRANCH.

I now turn to the Western Branch of the Bántu Family. Its area is even larger than that of the Eastern, for the 25th degree of East Longitude is about the centre of the Continent South of the Equator. The River Kunéne, which separates the Field from that of the Southern Branch, is about the same Latitude as that of the River Zambési, but the Northern boundary extends 5 degrees North of the Equator. I have divided for convenience of treatment this Branch into two Sub-Branches, the Southern and the Northern, upon purely Geographical considerations.

The Field of the Southern Sub-Branch extends from the Atlantic Ocean at the mouth of the River Kunéne in a wavy line, which it is impossible accurately to define, but excluding all the Territory of the Ova-Mpo, to the confluence of the Rivers Chobe and Zambési, where it meets the confines of the Eastern Branch, on the 25th degree of East Longitude. The Western boundary is the Atlantic; the Eastern the 25th degree of East Longitude. The Northern boundary is an imaginary line drawn along the Sixth Parallel of South Latitude, crossing the Rivers Quango, Kasai, and the other Southern affluents of the River Kongo, through a Land only revealed to us during the last few years by the zeal of Buchner, Pogge, and Wissman. It need scarcely be stated that our information on the Languages of this Field is totally inadequate.

The Field of the Northern Sub-Branch of the Western Branch extends Northwards from the boundary of the Southern Sub-Branch, across the bed of the Lower

Kongo. On the West it has the Atlantic, but it includes the Island of Fernando Po. On the East the 25th degree of East Longitude gives a shadowy limitation to a vast blank space on the Map to be filled in by the followers of Stanley in the path of explory of the Kongo and its Northern affluents. The Northern boundary is a wavy line drawn at random (as described in page 236 of Vol. I.) from a point North of the Kamerún Mountains Eastward into a Region untraversed by European feet, and unknown to Native Report. This is the debateable Land of the Bántu and the Negro. It is impossible in the present state of knowledge to do more than I have done. If there is, as some assert, an affinity betwixt the Languages of these two great Divisions, that affinity will probably be stronger on the frontier, where one passes into the other. This renders the defining of the boundary still more difficult or impossible.

My sources of information are meagre. I have no longer Ravenstein's Map of Equatorial Africa to control me, though his Map of the Region North and South of the Kunéne, prepared for Lord Mayo 1880, is most valuable. The Portuguese Roman Catholic Missionaries of the preceding Centuries supply some Grammars and Dictionaries, but they belong to an unscientific period. The American Missionaries on the Gabún have supplied more modern productions. The French Roman Catholic Missionaries also supply some valuable Books, and the Baptist Mission of the Kameruns, and the Livingstone Kongo Mission of the Kongo. Vocabularies are picked up from the Narratives of Portuguese, German, French and English travellers, who also supply some amount of guidance in the Text: Pinto, Ivens and Capello, Monteiro, Valdez, Silva Porto, Brochádo, Nogueira; Ladislaus, Holub, Schutt, Lenz, Bastian, Pogge, Lux; Livingstone, Stanley, Tuckey, Burton; Du Chaillu, Compiegne, Marche, De Brazza. The reports of Missionary Societies teem with information, swelling to a larger amount day by day. I have been favoured with a

Note on the Linguistic information not yet published by Buchner, and Notes on the Language spoken at Bailundo by the American Missionaries just settling down. I have also had the opportunity of conversing with some returned Missionaries. Schweinfurth has also from Cairo communicated to me information brought by Wissman.

One writer deserves a special notice. Latham does not hesitate to call him an impostor. Cooley not only exposed him during his lifetime, but spoke to me so severely about him a few months before his own death that I was obliged to remind him that the poor man had been dead more than a quarter of a Century. I allude to Douville, Secretary of the Geographical Society of Paris in 1832, and the Author of a Book of Travels to the Kongo and in the Interior of Equatorial Africa during the years 1820-1830. He was rewarded with a prize by the Geographical Society of Paris, but his book reads now like one of the series of Jules Vernes, full of anecdotes, danger, escapes, and intercourse with Native Chiefs. The most charitable supposition is that in the Brazils, which he had certainly visited, he had obtained information from slaves, and welded this into a romantic Narrative, the details and possibilities of which have not been confirmed by other travellers. However, he mentions a Language called Mogialawa, and gives Vocabularies of that, the A-Bunda, and Kongo, and of Bomba, with two Dialects, Ho and Sala. The Mogialawa may be an *alias* of the Mo-Lua. The Bunda and Kongo are well known. The Bomba, Ho and Sala are not identified, but it is quite possible that the Vocabularies may be genuine compilations from the mouths of slaves, which will hereafter be identified.

It is remarkable that Livingstone made his way from Sheshéke to Loanda with twenty-seven men of the Ma-Kolólo, Ba-Rotse, Ba-Toka, and Ba-Shubia tribes, and two men of Am-Bunda. Often he had no guide, and marched by the compass; and yet he never notices any difficulty of communicating with the tribes among whom he passed and

on whom he depended for food. This indicates a great affinity of Languages. The Missionaries on the Kongo report that visitors who have come to their stations from three hundred miles or more in the Interior have perfectly understood the Natives of Palaballa near the Yallala Falls, and the impression is, that as they advanced up the Bed of the Kongo, the Missionaries will meet Dialectal varieties, but not distinct Languages, or rather perhaps distinct Languages of the same Family.

Some of the travellers, who have reported the existence of Languages and supplied Vocabularies, have undertaken to group them, three or four together, according to their affinity. It seems to me that the data for such Classification, in the absence of any Grammar at all, is very premature. It is amusing to hear travellers not skilled in Language remark on the Languages of the people. Ivens and Capello say that African Languages (they knew about six out of five hundred) are generally poor, imperfect, complicated by most varied signs, which of themselves complete a phrase through the non-existence of correlative ideas. Where sex is concerned they add the designate of the word man or woman. Thus a cock is called a man-fowl or a male-fowl. The writers were perhaps not aware that the vast majority of the Languages of the World are Genderless, like the Languages which fell under their notice. Other hard things are said of these magnificent vehicles of thought, which are capable of expressing any ideas, from mere thoughtlessness and inability to appreciate the beauty of wild flowers of speech. In the Western Branch we come upon other Prefixes, not the same as those used in the Southern or Eastern Branches, but used for the same purpose and in the same way. In seeking to find the Root of the word representing the name, care has to be taken not to remove part of the Root, which appears to have the semblance of a Prefix.

In this Field, which has been occupied so vigorously by

the German Association, we may anticipate extraordinary progress of knowledge during the next quarter of a Century. Now that steamers are launched on the Kongo at Stanley Pool, new worlds, of which we are now only dimly aware, will be revealed to us. The French on the Gabún and the Zambési, the Portuguese on the Koanza, and the Americans in Bihé, will year by year send home fresh contributions.

I. SOUTHERN SUB-BRANCH.

In the Southern Sub-Branch of the Western Branch of the Bántu Family, I am able to enter the following Languages out of many more which I an unable to admit for want of precise information. I notice them in Geographical order, proceeding from the Atlantic Coast near the Mouth of the Kunéne Eastward to the point of junction of the Rivers Zambési and Chobe, where I impinge upon the South-Western corner of the Field of the Eastern Branch. I then return to the Coast, and proceed Eastward across the Field, repeating the process, until I reach the Northern frontier. The Languages are as follows:

I. KUBÉLE.
II. NEKA.
III. HUMBA.
IV. LUÍNA.
V. PONDA.
VI. NÁNO.
VII. GANGELLA.
VIII. BUNDA.
IX. KISÁMA.
X. LIBOLLO.
XI. SONGO.
XII. GALA.
XIII. MINUNGO.
XIV. KIÓKO.
XV. NGOLA.
XVI. HOLLO.
XVII. BONDO.
XVIII. SHINGE.
XIX. KOZA.
XX. YAKKA.
XXI. LÚNDA.
XXII. LÚBA.
XXIII. TABA.
XXIV. SONGE.
XXV. NYIKA.

I. KUBÉLE. II. NEKA.

Stripped of their Prefixes, these two shadowy names come first. No specimen of their Language has reached us, but Ivens and Capello in the Linguistic portion of their late work distinctly mention them as Languages, and indicate their Geographical position, which is confirmed by other testimony. The Kubéle are shepherds occupying an extensive territory East of Mossamedes, and are called Mu-Kabae. The Mun-Haneka or Ba-Nya-Neka occupy approximately the Region comprised betwixt the River Kunéne and the slopes of the Plateau to the West. Valdez divides them into eight tribes, but nothing is known with certainty. Among them is the Gambue. It is quite possible that the Language spoken by these tribes or sub-tribes may prove to be but Dialects of the leading Language of this Region, which will be noticed further on. Nogueira in his "Negro Race" notices them.

III. HUMBA or KUMBI.

This name is well known on the River Kunéne, the boundary of the Portuguese Territory, and the tribe are in communication with the Ova-Mpo South of that River, already mentioned in the Southern Branch of the Bántu Family. Ivens and Capello allude to the Language as Lu-Nkumbi, and the tribe as Ba-Nkumbi. Two of the Numerals and the name of God are recorded. Brochádo and Nogueira, two Portuguese Authorities, allude to Humba. Some of the tribe were in the service of Ivens and Capello. The Vandu, of which a Vocabulary is given by H. Hahn in the Hereró Grammar, is connected with this Language. It may be a question whether this Language is not connected with Ndongo of the Western Sub-Branch of the Southern Branch of the Bántu Family, but the River Kunéne is the boundary of my Geographical subdivision. Mayo in Proceedings of Royal Geographical Society, 1883, gives interesting details, the result of his late visit to this Region.

IV. LUIÑA.

Proceeding Eastward over a tract of which little is known, I reach the River Zambési above the point where it unites with the Chobe. A multiplicity of names renders the subject very complicated. It is well known that the Ma-Kolólo, coming from the South, spoke a Language belonging to the Southern Branch of the Bántu Family, and described in the Central Sub-Branch at page 305, and although they have ceased to exist as a tribe, their Language survives as the chief political, and yet confessedly alien, Language. The inquiry is now made as to the Languages spoken by the once conquered, and now enfranchised, tribes in the Valley of the Zambési above the confluence with the Chobe. Livingstone, Pinto, Holub and Dupelchin have visited the locality. Livingstone calls the tribes whom the Ma-Kolólo conquered by the general name of Ma-Kaláka, but this included other tribes than those now under discussion. Pinto actually calls the Language spoken Ma-Chacha, in Portuguese orthography, and Luina. Appleyard and H. Hahn, Grammarians of Languages of the Southern Branch, picked up at a distance news of a Language called Lui or Rui and Mo-Lua. H. Hahn gives a Vocabulary of the Lui. Capello and Ivens, who never visited the locality, give a Vocabulary of Luiana. Livingstone has left in the Grey Library at Cape Town, chronicled by Bleek, a Vocabulary of the Language of the Ba-Rotse. Ivens and Capello give a Vocabulary of the Njenji spoken in the Valley of the Zambési. Holub writes of the Ma-Rotse-Ma-Bunda as united. Dupelchin has published the latest information from the actual spot, accusing Holub of inaccuracy. It is clear that we can be certain of nothing, and can only enter Luina as a general term to include the Vocabularies of the Luiana, Njenji, Rotse, though there are considerable differences betwixt the words entered in these Vocabularies.

V. PONDA or BUNDA.

Holub alludes to the Ma-Rotse-Ma-Bunda as forming one tribe, but Dupelchin corrects him, and states that the Ma-Bunda dwell on the left bank of the Zambési, and are still sufficiently strong to give serious alarm to their Conquerors the Ba-Rotse, the dominant tribe at present. Livingstone left in the Grey Library of Cape Town, chronicled by Bleek, a Vocabulary of the Ma-Ponda, who may be identified with the Ma-Bunda of Holub and Dupelchin. Bleek quotes it in his Comparative Grammar.

VI. NÁNO.

I return to the Atlantic Coast, and come upon the Language spoken in Benguela, Bailundo and Bihé, a hilly Country. It is admitted by Cannecattim and others that it is a very distinct Language from that spoken at Loanda, and known as Bunda, to be noticed further on. Bleek calls it the Language of Benguela and the Náno, and mentions that he had collected a Vocabulary with a few songs from the mouth of a liberated slave, which gave him the means of forming the judgment that it was a distinct Language. He adds that his informant was one of the Wa-kua-Náno, or Wa-Náno, and that the words collected from his mouth agreed with the words in another Vocabulary collected by Rath, a Missionary, and kept in the Grey Library. They also agreed with the words in the Vocabularies of the Ba-Rondu, included in Ndongo of the Western Sub-Branch of the Eastern Branch, and Vandu included in Humba, as well as with the Vocabulary in Koelle's Polyglotta Africána called Pangéla. Pinto traversed the Region, and states that the people all speak the same Language, of which he gives a Vocabulary, calling it Hem-Bundo. Capello and Ivens traversed the Region

with Pinto, but call the Language Lu-Náno, and add that the Language spoken in the town of Benguela is very different from the N'Bunda of the Bihé, which is understood in the neighbouring Districts, and in the Region extending as far as the Gangella, where it begins to undergo alteration in consequence of the introduction of Lúnda words and phrases. Their statements are not clear, for they add that N'Bundo is a Dialect of Náno, and is generally called Kin-Bundo. They give a Vocabulary, and the Numerals and Pronouns. Ladislaus Magyar, who lived a long period among the people, gives in his Travels a Vocabulary of a Language, which he calls Kin-Bundo, or Náno, or Benguela. Lux, a traveller, gives a Vocabulary under the name of the Bailundo. Lately another source of information has been developed. An American Mission has been established two or three years at Bailundo in the heart of the Country, and one of the Missionaries, Sanders, has most obligingly sent me a Manuscript Grammatical Note, and Vocabulary, compiled by himself on the spot. He calls the Language Am-Bunda, spelling it differently. He confirms the statement that the same Language is spoken from the Coast to Bihé, subject to Dialectal variations. He explains that the word Náno means Hill Country, as opposed to Ombwelu or Low Country, but the Language of both tracts is the same, and called Am-Bunda. The same Prefixes are used as those in the Western Sub-Branch of the South Branch; the people of Bihé, sometimes called Bihání or Bihean, are called by themselves Ovim-Bundu. In the Reports from this Mission I read that the Missionaries are able to converse with the people, and have collected 1300 words for the Vocabulary. In spite of Sanders's statements, on which I place entire reliance, I have thought it best to call the Language Náno, to prevent the great confusion which must arise from the name of the great Language adjoining it being Bunda. It is clear that the real name of this Southern Language of Benguela, if all the Prefixes

are cut away, is also Bunda. By adopting the name Náno, a distinction is clearly asserted. Buchner informs me that in the Comparative Vocabulary which he is about to publish this Language is included. He has also a Vocabulary of Bailundo, which implies that it is a Dialect of the Náno.

VII. GANGELLA.

Advancing Eastward, we come on the tribe bearing this name. Sanders mentions that he had heard it spoken, and it seemed very different from Náno, and that many Languages were said to exist in that Region. Livingstone and Pinto traversed the Country. Gamitto mentions that the Gangella are a large Cannibal tribe betwixt the River Koanza and the Kabango. Connected with it on the authority of Bleek, Schutt, and Pinto are the names of Lojázi, Lubáre or Lováli, and Ambuella. Some of these names are said to represent Dialects of Gangella. Pinto states that there are three Dialects, the Kim-Bundo, which is clearly the same as Náno, the Lojázi, and the Ambuella. When this traveller advanced Eastward, he secured the services of a man of Bihé as an interpreter, who knew the Gangella Language. He surprises us by the startling assertion that it is a Dialect of the Náno, exceedingly poor, very irregular in the Verb, and deficient in words to express noble and generous sentiments. Nothing but a thorough and exhaustive knowledge of a Language would justify such an assertion, which is not worth listening to from the pen of a man, who neither knew nor cared to record a word of the Language, though according to his Narrative he had for some time persons of both sexes in his camp, if not his tent. It is clear that his Linguistic information is not exact, nor consistent with itself. Bagster, an American Missionary, now deceased, in 1881 wrote to me from Bailundo that in the North-West parts of Bihé a Language was spoken half-Náno and half-

Gangella, and that the Gangella Language would take a man far across the Continent, and no doubt the Gangella Merchants are of great enterprize. In the Grey Library according to Bleek there is a Vocabulary of Lojázi, and Ladislaus gives a Vocabulary of Ka-Lobár or Lováli.

VIII. BUNDA.

This is by far the most important Language of the Portuguese Colonies in West Africa. It is sometimes called Angóla, and it is quite distinct from the Kongo Language, and the Náno, though sometimes confused with them. I have already (page 323) noted, how Livingstone found a resemblance between this Language and that spoken at Téte on the Zambési. Valdez mentions that inhabitants of Angóla, when travelling ever so far to the East, have always found themselves with more or less difficulty intelligible when speaking Bunda. It may probably occupy a notable position as a Lingua Franca. It has been well illustrated by Portuguese scholars. In 1697 Dias, a Jesuit, published at Lisbon a Grammar of Angóla. Among the Manuscripts of my lamented friend Burnell, the great Sanskrit scholar, was found an autograph copy of the greater portion of this Portuguese treatise, which has passed into my possession by the courtesy of another friend, Rost. It does not add much to our knowledge of the Language. A unique copy was for sale at Paris among the books of Chabas in 1880 for £6. A religious tract was published in 1643 by the Jesuit Di Conto. Thus we have a knowledge of this Language extending over two and a half Centuries, which enables us to mark the change which has been going on. The Capuchin Cannecattim published in 1804 a Dictionary and Grammar of Bunda or Angólese at Lisbon. The Grammar has passed through a second Edition in 1859. Both these are creditable productions, the result of personal local

inquiries. In his Preface he gives his views as to the origin of the Language, and lays stress on its great resemblance to the Language of Kongo, to demonstrate which he compiled and published with his Bunda Linguistic works a Dictionary of the Sonho Dialect of the Kongo Language. His Dictionary is in Portuguese, Latin and Bunda, which restricts its usefulness, as a book of reference, to those who know the Portuguese Language. With all due respect to the Author, I cannot but feel that his Grammar and Dictionary were compiled at a period when sound Linguistic rules had not been laid down. How otherwise can be explained the resemblances which he finds in Bunda to Hebrew, and some of the Languages of Brazil, while he does not seem to have grasped the principles which underlie all Bántu Languages? Indeed, he had no perception of the unity of the South African Family. So also his statements regarding the extent over which the Bunda Language was spoken require modification, as he does not distinguish betwixt those Countries where it was the sole Language, and those where it was spoken as a Language of Commerce concurrently with others. It must be admitted that a new Grammar of the Bunda Language is still required. I have tried in vain through my friend Vasconcellos D'Abreu of Lisbon to get a copy of a Grammar said to have been published at Loanda in 1864 by Souza and Alvez, the existence of which was certified to me in a letter from Schuchardt of Gratz.

I now notice modern contributions to our knowledge of Bunda. Bowditch's remarks in his Discoveries of the Portuguese are merely translations of Cannecattim. Monteiro's remarks have the value of being modern and original. He notices the Dialects of I. Ambriz, II. Sulo, the tract betwixt Ambriz and Loanda, III. Ambáka. Cannecattim mentions IV. Hunga as another Dialect. Monteiro states distinctly, correcting Cannecattim, that the Languages of Libollo and Kisáma are distinct

Languages. Livingstone during his visit to Angóla was too ill, and his memory too weak, to collect words in this Language. He however draws attention to the use of the Language by the Ma-Mbari traders and slave-dealers of the Zambési, half-caste Portuguese from the West Coast. Cooley states that the word Ma-Mbari means "Men from the Sea." However there is an uncertainty whether Livingstone meant the Am-Bunda, called by me Náno of Benguela, or the Bunda of Loanda. He mentions meeting a man, who boasted that he could speak the Language of Téte, called by me Nyai, of the Eastern Branch, the Shóna of the Southern Branch, and V. the Mbari, a Dialect of Bunda of the Western Branch. Such a man would have been invaluable to Bleek. Koelle in his Polyglotta Africána, and Clarke in his Specimens, give Vocabularies of Angóla. Lux, of the German African Association, gives a Vocabulary of Bunda. Von der Gabelentz has contributed a Grammatical Note in the Journal of the German Oriental Society, based upon the Materials quoted. Hales in the Report of the United States Expedition gives a Vocabulary of Angóla. Bleek in his Comparative Grammar passes the same Materials under Review. It is much to be desired that some European Scholar would pass the whole under Review, bearing in mind our ample information of the Bántu Languages of the Southern Branch, the existence of which were unknown to Cannecattim. Buchner informs me that in the Comparative Vocabulary which he is preparing for the Press this Language is included. Livingstone mentions that among the Ba-Rotse on the Zambési, the Portuguese on the West Coast were called Kindére, those on the East Mu-Zungo: the English of the South were called Ma-Kóa, and a single Englishman Le-Kóa: all the half-civilized inhabitants of Benguela were known as Kim-Bare, and the wild aborigines as Kim-Bundo.

IX. KISÁMA.

Cannecattim tells us in the Preface to his Bunda Grammar that the Kisáma tribe, who dwell to the East of Loanda, speak Náno. Monteiro, however, who was employed in the Mines, and who had better and later knowledge, tells us that the Country extends for a distance of one hundred and twenty miles on the South Bank of the River Koanza, and that the inhabitants are of a very low type, quite intractable by the Portuguese Rule, and never thoroughly subdued. They speak a Language which differs both from the Bunda Language and the Náno. He gives no particulars, and specimens, but he describes what he had personal knowledge of. Koelle in his Polyglotta Africána supplies a Vocabulary. Schutt and Livingstone notice the tribe.

X. LIBOLLO.

Cannecattim tells us in the Preface to his Bunda Grammar that the Libollo tribe speak Bunda. Monteiro, however, tells us, that they speak a distinct Language, and they are neighbours to the Kisáma on the Koanza River, but antagonistic. Koelle in his Polyglotta Africána gives a Vocabulary of Lubálo, a tribe who are on the Koanza, and understand Kisáma, and may safely be identified with the Libollo.

XI. SONGO.

The Language of the Ma-Songo, who dwell due East of Loanda, but West of the River Quango. Livingstone passed through them, and calls them the Ba-Songo. Lux gives a Vocabulary of the Ma-Songo. Schutt remarks on the affinity of their Language to the Jinga. Koelle in his Polyglotta Africána gives a Vocabulary. Buchner classifies it.

XII. GALA or NGALA.

Livingstone passed through the tribe of Ba-Ngala, who dwell near the Ba-Shinge, to be noticed further on. Ivens and Capello, who also visited them, remark that Mu-Ngala is the singular of the plural form Ba-Ngála. This leaves no doubt that the root is as above entered. They mention that the Language is different from that of other tribes, and that they are the inhabitants of Kassange, the supreme Chief of which is called Jagga. This is the well-known frontier town of the Portuguese Colony, where an annual Fair was held, and intercourse kept up with the tribes beyond the Quango River. Valdez tells us that the Portuguese found Kassange occupied by the Ba-Ngala, who, for the sake of the monopoly, prevented the Lúnda, the people of the Muáta Yanvo and the Kazembe, from having direct dealings with the Portuguese. Cannecattim in the Preface to his Bunda Grammar declares that Bunda was spoken at Kassange, as no doubt it was, being the Language of general Commerce, but this does not exclude the possibility of there being another Language of the tribe. He tells us that the Kingdom is called by some Kassange, and by others Nga-Nghela. Koelle in his Polyglotta Africána supplies a Vocabulary under the name of Kasandsi.

XIII. MINUNGO.

Schutt and Buchner, in summing up the Languages of the Region, mention the Minungo as bearing affinity to the Gala, Songo, and others. Its Geographical position is well known, but no specimens have come to hand. There appears to be sufficient evidence to warrant its entry.

XIV. KIÓKO.

Ivens and Capello, who visited the tribe of Ma-Kióko, tell us that they are the inhabitants of Kiboke, and they

supply a Vocabulary. Pogge, of the German African Exploration, mentions that it is quite a different Language from Lúnda. Schutt mentions it among the other Languages of the Region, and notices some peculiarities of pronunciation. Buchner informs me that in his Comparative Vocabulary the Language will be included.

XV. NGOLA alias JINJA.

I return again to the West, and take a slightly Northern line Eastward. Cannecattim in the Preface to his Bunda Grammar states that this tribe, whom he calls Jinja, speaks Bunda, but such is not the report of later travellers. Livingstone mentions them as being an independent tribe. Ivens and Capello mention them as a famous tribe, Mo-Ngola. This probably shows that they are identical with the Mo-Ngolo, of whom Clarke in his Specimens supplies Vocabularies and Numerals. Their Geographical position is well known. Schutt places the Songo, Gala, and others in one Linguistic Cluster.

XVI. HOLLO. XVII. BONDO.

These are two shadowy names, mentioned by Schutt and Buchner in their Travels, and classed with others, leaving no doubt of their separate individuality. Their position is well defined, though no specimens have come to hand. Ivens and Capello, who visited this Region, mention the Ba-Nbondo and Lu-Nbondo. Stanford in his "Africa" mentions the Ki-Bondo, but gives no Authority.

XVIII. SHINGE.

Livingstone passed through them on his road to Loanda, and had an interview with their Chief. They dwell intermixed with the Ba-Ngála West of the River Quango. Lux, Schutt, and Buchner mention them. The latter

informs me that in his Comparative Vocabulary which is in preparation this Language is included, and that it is almost identical with Kióko.

XIX. KOZA.

To the East of the River Quango dwell the Ma-Koza, neighbours of the Kióko. Their Language is mentioned by Schutt and Buchner as a separate one. Buchner informs me that he has compiled a Vocabulary, which is not however yet published.

XX. YAKKA.

I return again to the West and take the most Northerly line Eastward within the Field of the Southern Sub-Branch. The Coast is still occupied by tribes speaking the Bunda Language. Ivens and Capello penetrated to Yakka, and conversed with the people through interpreters. They were subject to, if not slaves of the Lúnda, in a low state of Culture, neither agriculturists nor shepherds. Buchner informs me that he has compiled a Vocabulary. The position is well fixed, but no specimen of the Language has yet reached me.

XXI. LÚNDA.

Is the central Language of Africa South of the Equator, and is mentioned by travellers both from the East and West Coast. It has an almost fabulous notoriety as the Country of the Kazembe to the South of Lake Moero, and of Muáta Yanvo at Kabébe. In 1807 Lacerda visited the Kazembe, and in 1831 Monteiro travelled there also. In 1867 Livingstone reached the same spot, and within the last few years Pogge and Buchner have visited the capital of Muáta Yanvo. Gamitto, who records Monteiro's visit,

states that the Language of the Court is called Kampocólo, which word is synonymous with Mo-Lua, but the people are called Ba-Lúnda. Not a single person in the Portuguese Caravan could speak it, or understand it, but they had able interpreters. Gamitto also remarks that the Lunda Language was like the Bemba, of the Western Sub-Branch of the Eastern Branch, as already noted, and like the Messila (Sheva) and Bisa of the Southern Sub-Branch, but guttural, and difficult to comprehend, and very difficult to acquire. This remark does not go for much, as Gamitto clearly had no gift for Languages, nor any knowledge of the general subject. He brought away two words in the Language, for Fire and Water, and Livingstone adds a third, the word expressing the Supreme Being. Livingstone calls the people Ba-Londa or Ba-Loi, and mentions that the country is called Londa, Lunda, or Lui by the Portuguese. He describes a palaver which he had with a Ba-Londa Chief through an interpreter. Pogge mentions in his visit to Muáta Yanvo that the Language spoken on his road was Lunda, and Schutt in his travels describes the Language as the poorest and most ugly of all the Languages known to him, that the people cannot pronounce many consonants, and all that they say sounds harsh. Bleek mentions in the Catalogue of the Grey Library at the Cape a Manuscript Vocabulary by Livingstone. Capello and Ivens supply a Vocabulary. Buchner informs me that in the Comparative Vocabulary which he is preparing for the Press Lunda is included. Koelle supplies a Vocabulary in the Polyglotta Africána under the name of Runda.

XXII. LÚBA.

Far in the obscure East is the tribe called Lúba or Tu-Shilange or Ka-Shilange. They were visited by Pogge, and Schutt and Buchner mention their Language as separate. Buchner informs me that in the Comparative

Vocabulary which he is now preparing one hundred words of the Language will be entered. Ivens and Capello mention that ivory is brought to Kassange from Lúba. As soon as Wissman had arrived in Egypt after accomplishing his journey across Africa from Loanda to Nyangwe and Zanzibár, leaving Pogge at Nyangwe, I wrote to Schweinfurth at Cairo, begging for some Linguistic information with regard to the Country betwixt Buchner's extreme point on the West and Nyangwe, and he has kindly informed me that all the tribes North of Lúnda are Ba-Lúba: that the Eastern portion call themselves Ba-Songe, the Western Tu-Shilange. The Plural Prefix in the West is Tu, in the East it is Ba: from this cause we read sometimes of the Ba-Shilange. The Ba-Lúba are plundering tribes, who have pushed up from the South. The people of Kióko learn Shilange with such facility that there must be affinity between the two Languages. Pogge has devoted himself to the study of the Language: Wissman's pursuits lay in a different direction. We must wait until Pogge returns for fuller Linguistic information. We rejoice to hear that he has retraced his steps in safety to the Western Coast. Few men deserve greater praise than falls to his lot. The highest Geographical Honours await him.

XXIII. TABA.

I can only speak on the Authority of Buchner, who in a letter to my address states that this Language has a separate individuality, and he places it in a Linguistic Cluster with Lúba. No specimen has yet passed under my eye.

XXIV. SONGE.

I mentioned in my description of Lúba that the Eastern portion of the Ba-Lúba called themselves Ba-Songe

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Pogge in his last reports leads me to give an independent existence to this Language, but as yet no specimens have been reported to be in existence.

XXV. NYIKA.

This Language suggests thanks to the patient Philologist, Koelle. Many years ago he compiled his Polyglotta Africána. Among the freed Slaves at Sierra Leóne there were a man and a woman, who admitted that they were of the Country of Ka-Nyika, five days from the River Lualáp: the man had been sold into captivity, and found his way to Kasange, and thence to the Portuguese Colony of Benguela, and aboard a Slave Ship. In those days the great Lakes of Tanganyika and Nyassa had not been discovered: the very name of the Lualába was unknown: yet Koelle classed the Vocabulary with the Languages of Kongo and Angóla, and in his Map entered the name far to the West. Thirty years later Pogge in his exploration of the Country betwixt the Capital of Muáta Yanvo and Nyangwe, has come upon this tribe, which is now for the first time represented Geographically and Linguistically North of the Rua, just on the twenty-fifth Parallel. The name is mentioned by Livingstone.

I feel deeply grateful to the German African Association for what they have done in these Regions to advance the Science of Geography and Language. Here also I place on paper for the last time the "grande et venerabile nomen" of Livingstone. In the solitary hut at Ilála on the Southern shores of Lake Bangweolo, far from kin and friends, the worn-out traveller died in the act of Prayer, and, as we have mentioned with regard to Krapf, his dead body was found in the position of kneeling. The Apostle of South Africa, the great Philanthropist, the great Geographer and Linguist, he died at his post, and the track

of his corpse brought home by faithful followers marks a new line of route from the Lake to the East Coast, as if the great Discoverer had power to add to Knowledge even after his death, and the great Philanthropist wished to leave a lasting proof that the Natives of South Africa, if kindly treated, can be Faithful and Loyal, and display a capacity for conducting alone a perilous expedition. Some would detract from his credit, as a Geographer, and a Missionary, and brand him with Falsehood. Be it so. He gave to Geographical Discovery a new impetus, to Missionary Societies a new Field, and unlocked the secret of scores of Languages. If we trace back the history of the last twenty years, we shall see that his temporary loss in the wilds of Africa led on to the great Discovery of the Basin of the Kongo, that his Death gave Birth to Missions, and expeditions. He died on the great South African Plateau, from which the Nile, Kongo, and Zambési derive their headwaters, having contributed to, and laboured for the discovery of them all, though of the Nile he never saw the smallest feeder. He determined not to leave Africa till his work was done, but it was not permitted to him to complete that work, nor even to know the results of his own labours. He died with the secret of the Sources of the Nile and Kongo, to him at least, unrevealed. Like Moses he only stood on Pisgah, and never entered the Promised Land.

II. NORTHERN SUB-BRANCH.

Considerable difficulties surround the Field of this Sub-Branch. Many parts of it are exceedingly well known, and are illustrated by a row of excellent Grammars and Dictionaries, one dating two Centuries back. Owing to Geographical necessity, I have marked off three distinct Regions, the description of which will follow in regular order, preceded in each case by a few introductory remarks. These Regions are, I. the Basin of the Kongo

up to the 25th Degree of East Longitude; II. the Basin of the Gabún-Ogowé and the adjoining Country; III. the Kamerún Mountains, their neighbourhood, and the Island of Fernando Po.

The Lower Basin of the Kongo River has been well known for many Centuries, as far as the foot of what are now called the Livingstone Cataracts. Since 1877 we have learnt from Stanley, and the Missionaries who have followed him in his course, a great deal about the tribes, and a little about the Languages. At least we are satisfied that different Languages do exist. When Stanley, parting from Tippu-Tib at Vinya-Njaro in 25° East Longitude, 2° South Latitude, started with his Zanzibári companions through the portal of the Great Unknown, he lost all facility of communicating with the tribes on the shores, and consequently the usual intercourse was hostile. Two young Cannibals were indeed on board as interpreters, and from their mouths it was gathered that the general cry of the Riparian Proprietors in their different Dialects was, "Meat: Meat: we shall have plenty of Meat," for they were all Cannibals. Stanley learnt to know their prevailing inarticulate cries, Bo-bo-bo, Ya-ha-ha-ha, Ook-hu-hu; and remarks that the words for "meat" and "to-day" had but slight Dialectic differences in many Languages. If Language does really take its origin from Onomatopic sources, here is an opportunity of applying a test.

At length he reached a point 1°—4° North Latitude, Rubunga, where he addressed the Chief in a mongrel mixture of Swahíli, Nya-Mwézi, Jiji, Regga, and Kusu, all mentioned in the Eastern Branch, and asked him the name of the River, for even then it was not absolutely certain whether it was the Nile or Niger or Kongo, and the reply was, "Ikutu ya Kongo," and "Ibari."

The Basin of the Kongo is the theatre, while I write these lines, of deep political interest affecting the extension of Linguistic knowledge, which is the first object of

this work. If the French Agents succeeded in seizing that River by the throat at Stanley Pool in a selfish policy, the opportunity now afforded to the World of passing through into those strange mysterious Regions lying beyond Stanley Pool and Eastward of Nyangwe, extending Northward to Lake Tsad, and Southward to the Capital of Muáta Yanvo, would be lost. Languages are being spoken there by unrevealed Millions, the murmur, or the echo of the murmur of which has never reached European ear. As I write this, I envy the good fortune of my grandchild some fifty years hence, who will know the Languages which the Livingstone, Stanley, Nachtigall, Pogge, and Buchner of the Twentieth Century will reveal to him. If the Portuguese succeed in putting a muzzle on the mouth of the River, and reducing its Estuary to the hopeless state of the Estuary of the Zambési, the prospect seems dreary indeed. The six years' free navigation of the Kongo since Stanley arrived at Embomma has told us more about the Kongo as far as Stanley Pool than we know of the Zambési up to Téte after three hundred years of Portuguese occupation.

The Languages of the Kongo Region of the Northern Sub-Branch of the Western Branch of the Bántu Family are as follows. When the affluents of the great River North and South have been examined, the list is capable of unlimited expansion.

I. KONGO.
II. KABINDA.
III. TEKE.
IV. BUMA.
V. YANZI.
VI. GALA.
VII. RUNGA.
VIII. RUBUNGA.
IX. ITUKA.

I. KONGO alias FYOTE.

Is the Vernacular of the Kingdom of Kongo, and generally of all the Region betwixt that River and the

frontier of the Southern Sub-Branch, where Bunda is spoken. It will be better to consider the Dialects. Comber, one of the Missionaries who have been two or three years fighting their way up to Stanley Pool, writes that with some few differences, the Languages of the I. Ba-Kongo, II. Ba-Sundi, III. Ba-Bwendi, IV. Ba-Sesse, and V. Ba-Wumba are one and the same; and it is only when he reached the Ba-Teke, that the Language spoken at San Salvador failed him. Such being the case, we must consider the speech of the above-mentioned tribes as Dialects. To these may be added the Dialect of VI. Sonho on the Southern bank of the River near its mouth, the Dialect of VII. Embomma or Boma, VIII. the Dialect of Runda, the Dialect of IX. Mbinde on the North bank at Yellala Falls. The degree of differentiation of these and other Dialects of this great Language must be left to future Scholars. The names of Mu-Shi-Kongo and Mu-Sorongo are merely tribal divisions, but Bastian states that the last X. has a Dialect of its own. A Missionary mentions that he had preached in the XI. Palaballa Dialect. Koelle gives a Vocabulary of Sentando, XII. presumably a Dialect.

Burton, from local inquiry, tells us that Fyote means a black man or thing, a term used by old travellers to distinguish from Mundele, a white man or thing: that the Language is very copious, abounding in vowels and liquids, destitute of gutturals, sparing in aspirates and harsh consonants. It has a strong resemblance to Swahíli, a fact confirmed by other Authorities. Bastian mentions that the Language of the Higher Orders is called Fume, and that of the Lower Orders Fyote, and that different words are used for the commonest ideas. The Missionaries have learnt to teach and preach in it, and compose Educational Books and Translations of the Bible; they have also collected words for a Dictionary, and remark on the richness of the Vocabulary, expressing every shade of meaning. At San Salvador, the Capital of the Kingdom, there is an

admixture of alien words. At one time the term Kongo was applied to the Languages of all the Portuguese possessions, which accounts for its confusion with Bunda, but its actual territorial limits, except where it is bounded by the Atlantic, and the River, are quite unknown. Comber remarks that the Kongo Language will carry the traveller along the Coast from Loanda to Loango, and up the River, in Boma, Isangile, Manganga, Makweke, Sesse, N-Sundi, Mpumbu, Makuta, Zombo. He had been nowhere where he could not make himself understood by speaking Kongo. Dixon, writing from San Salvador (1883), confirms this, and states that the Language is called the Kishi-Kongo. He had collected three thousand Root-words, which, if expanded in the usual way, would supply ten thousand words. He had not commenced Translation work yet, not being certain whether it were preferable to chose one Dialect, or select the purest form of the Language from all the Dialects.

Brusciottus De Vetralla, a Capuchin, published at Rome 1600 A.D. a small volume in the Latin Language, "Certain Rules to facilitate the difficulties of the Kongo Language." This volume was always quoted as the earliest Authority. Gorge, a Jesuit, published at Lisbon a treatise on Christian Doctrine in 1624 A.D. These books are valuable as marking the effect of two and a half Centuries upon the Language. When I was at Rome in 1879, I asked for a copy of Brusciottus at the Angelica Library; after some trouble it was found: no doubt it had not been asked for for more than a Century. The book is very small, and the author was not a Linguist: he remarks the use of Prefixes, and he classes the Nouns. Another copy was found by Guinness, of the Livingstone-Kongo Mission, in the British Museum, a copy and Translation made and published in 1882. So Brusciottus has now a new lease of life. Barbot and Merolla give Vocabularies. Cannecattim in 1808 gave a Dictionary of Kongo contrasted with Bunda. The Kongo slaves are well known as a sepa-

rate Race, and Oldendorp, Koelle, Clarke, Douville, and Kilham picked up Vocabularies. On the occasion of Tuckey's expedition, a Vocabulary of Embomma was recorded. Stanley supplies an original Vocabulary. In the British Museum, and the Grenville Library, on an indication made by Cooley to me, search was made and a Manuscript Dictionary of Kongo was found, dated 1772, with upwards of one thousand words in the French Language, but the Author is unknown. Von der Gabelentz in the Journal of the German Oriental Society wrote a paper on the Kongo Language. All the Authorities, who compile books second-hand, repeated the names of the first-hand Authorities; but it may be stated with safety that until 1878 no living European knew a word of this Language, for the Estuary was as it were in No-Man's-Land, and Portuguese supplied the necessities of Commerce. Matters are changed now. A great many Missionaries have acquired the Language. In 1882 Guinness, with the aid of Kongo youths brought home, compiled a Grammar of the Language as now spoken; and Craven, one of the Missionaries, published a small Dictionary, which may by the collation of all the Materials available, and by the daily practice of life on the Kongo, be greatly increased. Already a good Text-book, and portions of the Scriptures translated, have been published. Stanley gives a Vocabulary of Bwende, which is a Dialect of Kongo. If the Estuary of the Kongo were surrendered to the baneful influence of Portuguese Authority, what would become of all this literary activity?

II. KABINDA, called also LOANGO or KA-KONGO or ANGOY.

This is the Language spoken on the Northern Shore of the Kongo River, and along the Atlantic Coast. It appears that the resident Merchants speak with the people in a mongrel-Patois, and Bastian found it extremely

difficult to get an idea of the Language until he went into the Interior, and picked up an intelligent native, which enabled him to publish a Grammatical Note in 1875. Nothing of the kind had previously existed. In Proyart's History of Loango, 1776, is a Vocabulary. Oldendorp and Koelle collected Vocabularies from slaves. In the Report of Tuckey's expedition is a Vocabulary of Malemba, which is identical. There is no doubt of the Language being distinct from that of the Kongo. Comber writes that a Catechist of his could speak the Kabinda Language, and also knew Kongo. I find this Language called Fyote also. Ivens and Capello give the Numerals and Pronouns of Kabinda. Stanley published a Vocabulary.

III. TEKE.

Comber remarked that when he arrived in the country of the Ba-Téke, on the banks of the Kongo, the Language was different. This is not entirely confirmed by other observers, but I am warranted in entering it as an independent Language. It is the Language of Stanley Pool. Koelle in his Polyglotta Africána gives a Vocabulary of N-Teke. The same Author compiled Vocabularies of Andaza, Bamba, and Ma-Tsáya or Ba-Tsáya, both of which are placed in this locality. All uncertainties will soon be cleared up, and we may expect the fullest knowledge of this Language. Comber states that he had been collecting a Vocabulary of words, which differ materially from Kongo. One of his Colleagues was studying it.

IV. BUMA.

Oldendorp in his Slave-Vocabularies gives one of the Ma-Ndongo, which is quoted by the early Compilers of African Philology, Mithridates, Balbi, and Julg, and the latter (quoting, no doubt, Oldendorp) says that they

are a large tribe, and that their Language is allied to Kongo, and that there are three Dialects, I. Kolambo, II. Kondo, and III. Bengolo. Koelle gives a Vocabulary he collected of the speech of the Ba-Búma, or Mo-Búma, who are called by the Kongo people Ma-Ndongo. Their location is well fixed on the Map betwixt the Rivers Kongo and Quango, a Region only lately visited by Europeans. Clarke in his Specimens gives Vocabularies of the Ligissi and Guoni, which appear to be identified with the Buma.

V. YANZI.

Further up the River Kongo, and on the Left bank, is the Kingdom of U-Yanzi, the Capital of which is Chumbiri. Stanley had intercourse with the King, his sons, and the people, and he compiled a Vocabulary. His description of the Language is peculiar, that it was a mixture of all Central African Dialects, but he made such a study of it, that he was able to use it for all practical purposes. We may expect to know more of this Language very shortly, considering that it lies just beyond the mouth of the River Quango, and Stanley has fixed a Station within its boundaries.

VI. GALA.

We had this same combination of Syllables in the Southern Sub-Branch, but Stanley's Narrative places it beyond doubt that another tribe of that name dwell on the Right bank of the Kongo North of the Equator. They were described by their neighbours as ferocious, and Stanley had a fight with them. One word is recorded, their war-cry, Ya Ba-Ngala Ya-ha Ha-ha. The word occurs in various forms, Ba-Ngara, Ba-Nkara, Ba-Nkaro, and Ma-Ngala, Ma-Ngara, Ma-Nkara, or Ma-Nkaro. This indeed is a very slight amount of knowledge, but

yet the name of the tribe is worth recording, as that of one likely to play a great part in the future history of the River. At Ikengo, a little lower down, Stanley appears to have had peaceful intercourse with the people, but how he communicated with them does not appear, for clearly his Cannibal interpreter had become useless: the information acquired was chiefly proper names, and relative size and distance, and it is astonishing how much can be done by gestures, especially when the Language belongs to one common Family, of which some Languages are known.

VII. RUNGA.

Indicates the language of the Ma-Runga on the Left bank of the Kongo further up stream. Their war-cries of Ya-ha-ha-ha resembled the neighing of horses, and Stanley calls them the Houyhynyms. The Cannibal interpreter attempted to open a conversation with them, and only partially succeeded, for a fight commenced, but clearly their Language was distinct.

VIII. RUBUNGA.

This is the name of a peaceful tribe, who dwell on the Right bank of the River Kongo at the most Northerly point above the Equator which that River attains. Stanley had peaceful intercourse with them. He addressed the Chief in a mongrel mixture of Swahíli, Nya-Mwézi, Jiji, Regga, Kusu, all Languages noted in the Eastern Branch, and asked him the name of the great River, which flowed at their feet. The Chief understood after a while, and replied that it was Ibari. But after he had quite comprehended the drift of the question, he replied in a sonorous voice, "Ikutu ya Kongo," the first actual testimony, which Stanley had received, that the River, which he was ex-

ploring, and which had conveyed him two degrees North of the Equator, was not the Nile, or Niger, but the Kongo, which enters the Atlantic six degrees South of the Equator. Here also were found four Portuguese muskets, showing that intercourse with the West Coast extended thus far.

IX. ITUKA.

I follow Stanley higher up the River Kongo to a point just North of the Equator, where at Ituka the war-cry was heard of Ya Mariwa, and a fierce fight took place, which rendered all peaceful intercourse impossible.

I have thus picked up all the stray words, or hints at the existence of a Language, along the course of the Kongo from its mouth to the limit of the Field of the Western Branch of the Bántu Family. One word in the mouth of the Cannibal interpreter Katembo had a marvellous effect a long way down the stream; it was the word, "Sen-nen-neh," meaning Peace. Stanley mentions how this word was bleated out pathetically, and in one case repeated by a hundred voices from the village on the bank. The word "Cha-re-reh" was used for the same purpose. I trust that these may be the words often used by the crews of the Steamers now preparing to ascend this River from Stanley Pool.

Stanley makes some striking remarks about the mistake made in the expression so often used of the Silence of the Forest, where so many minute industries are being prosecuted by the insect-world, whose hum and murmur are distinctly audible. Silence is impossible in a tropical Forest. But as regards intercourse with civilized Nations, a dead Silence has prevailed for Centuries in the vast Region of Central Africa. Generations of men have lived, have shouted their hideous war-cries, waged their cruel wars, and practised their abominable customs, and the external world knows as little of the sounds, the words,

and sentences, by means of which they communicated their ideas, as of the humming of their insects, and the howling of their beasts; and yet they were men with the same necessities and instincts and capacities as their more civilized neighbours. Here I take leave of Stanley. It is in the next generation only, when Envy and Detraction have been buried in his grave, perhaps in the heart of Africa, that his exceedingly great services will be appreciated. The old story of Columbus and the Egg comes to our mind. Any one could have found out the course of the Kongo, now that one determined man has found it out. His "Dark Continent" is full of pathos, scarcely exceeded by Dickens, of nobility of conduct scarcely equalled in the pages of Defoe. We think of Ulysses in the Odyssey, and Jason in search of the Golden Fleece; of Æneas seeking his Country far to the West. No Romance is more romantic; no Voyage of Sindbad the Sailor more full of living adventure.

I now turn to the Second Region of the Northern Sub-Branch of the Western Branch, which I have named the "Basin of the Gabún-Ogowé and the adjoining Country," extending from the Fourth Degree South Latitude to the Fourth Degree of North Latitude, with very inconsiderable depth, as, with the exception of De Brazza's late discoveries from the headwaters of the Ogowé to the Kongo above Stanley Pool, little is known beyond the tribes who find their way to the Coast. One great difficulty here is the vast number of tribal names, but many of these tribes speak the same Language. Compiègne, from local inquiries, states that eight tribes with distinct names speak the Pongwe Language, nine the Benga, two the Kĕle, and two the Fan, but the number of the individuals who speak the latter two far exceeds that of the others. Moreover, as we advance into the Interior, we find only two leading Languages, the Fan, spoken by the invading Oshiba, and the Benga, which is the Language of the ancient owners

of the soil. Nearly all Europeans learn one or other of these four Languages, but there is entire ignorance of the Languages of the Regions behind. Marche collected Vocabularies, and supplied Stanley with copies of some for the "Dark Continent." It appears that the tribes advanced from the Interior to the Coast, pushing forward or breaking up their predecessors in their advance, who had become weaker owing to their comparative Civilization. It is asserted by some that on the Coast North of the Equator the Ethnological and Linguistic boundaries are not the same, and that though the Languages belong unquestionably to the Bántu Family, the Races are pure Negro.

It is impossible to write with any certainty, or finality, but at this moment I record the following Languages in the Gabún-Ogowé Region of the Northern Sub-Branch of the Western Branch of the Bántu Family:

X. YOMBE.
XI. KAMMA.
XII. KĔLE.
XIII. ASHANGO.
XIV. ORUNGO.
XV. PONGWE.
XVI. OKOTA.
XVII. OKANDE.
XVIII. OSÁKA.
XIX. ADUMA.
XX. UMBETE.
XXI. BENGA.
XXII. SHEKIANI.
XXIII. FAN.
XXIV. NAKA.

X. YOMBE.

Gussfelt mentions the existence of the tribe of Ba-Yombe on the River Quillu North of Loango: we find them also called the Ma-Yombe. By a fortunate chance Koelle gives us a Vocabulary of this tribe picked up from a freed slave in Sierra Leóne in his Polyglotta Africána, which can without doubt be identified. We shall soon know more, as it is here that the French have fixed their basis for their advance to Stanley Pool.

XI. KAMMA.

Proceeding Northwards on the Coast of the Atlantic reside the tribe of the Ma-Gumba or Kamma. Its existence as a separate Language is testified by several Authorities, but J. R. Wilson explicitly remarks, that it diverges somewhat from the Pongwe, and may be regarded as an intermediate betwixt that Language and those more to the South. No specimens have passed under my eye.

XII. KĔLE.

This is one of the four important Languages of this Region, and is spoken by a tribe called by different writers A-Kelle, Ba-Kĕle, Ba-Kalai, Di-Kĕle, Kaili. Fortunately it is one of the Languages used and illustrated by the American Missionaries, who have supplied a Grammar and Vocabulary Kĕle-English and English-Kĕle. J. R. Wilson tells us that it is more closely allied to the Benga than to any other. Du Chaillu mentions the tribe as a large and powerful one, wide-spread, intermingled with other tribes chiefly along the Bembo River, but it has no front to the Ocean. It is a great Commercial tribe. Bowditch gives from hearsay, or picked up from slaves, the Numerals of what he calls Kaili, but the Geographical details leave no doubt of the identity, and the fact is added that they are Cannibal. Koelle in his Polyglotta Africána gives a Vocabulary of N-Kĕle or Ba-Kele. Bleek alludes to it in his Comparative Grammar, and according to him Di-Kĕle is the Language and Ba-Kĕle the people. Lenz, again, calls them A-Kelle. The Grammar above alluded to is the work of Preston and Best, Missionaries, but it is edited by J. R. Wilson, who tells us in the Preface, that the number of the population amounts to one hundred thousand, that the Language is clearly of the same family as the Pongwe, but differs materially, as it

has many more Declensions, and its Adjectives and Pronouns are consequently more flexible and complicated. It has but few of the Conjugations which form such a feature of the Pongwe, and makes little use of the Passive Voice. The verbal resemblances of the two Languages are not striking: one word out of ten is the same, or of the same Root. The orthography of the two is very different, and the Kĕle in this respect is more like the Languages of the East Coast.

XIII. ASHANGO.

The existence of this tribe is placed beyond a doubt in the rear of the Ba-Kĕle. The A-Shira, and Ishogo are mentioned in connection with them. Du Chaillu tells us that the A-Shira are a fine people, evidently a separate Nation, that their Language is different, and that the speech of their King was translated to Du Chaillu. Clarke gives us a specimen of the Language in a short Vocabulary.

XIV. ORUNGO.

I return to the Sea-Coast North of the Kamma and find the Orungo, North of the Ogowé, in the neighbourhood of Cape Lopez. Koelle in his Polyglotta Africána gives a Vocabulary of the Orungo, which is unmistakeably identified. J. R. Wilson in his Preface to the Second Edition of the Pongwe Grammar minimizes the difference betwixt this Language and the Pongwe, and states that it is the same Language with only a few differing words, and a slight difference of pronunciation. Compiègne indeed includes the tribe among those who speak the Pongwe Language. Du Chaillu mentions it distinctly as a separate Language. Until we have some Grammatical information, no decision can be arrived at. Koelle found the Vocabulary so different that he classed the Language in a totally different Linguistic Cluster.

XV. PONGWE, called also M-PONGWE, PONGOUEE.

Bowditch states that Em-Poongwa is the native name of the Country of the Gabún River. J. L. Wilson remarks that the Swahíli and Pongwe are spoken on the East and West Coast in nearly the same Parallels of Latitude. One-fifth of the words of the two Languages are the same, or so nearly the same, that they can be traced to the same Root. They both enjoy a Commercial importance, but the Pongwe has not had the advantage of contact with a strong Language like the Arabic, which has made Swahíli such a great Lingua Franca. Compiègne remarks on the capital importance of the Pongwe to any one travelling on the River Ogowé, or to the Equatorial Regions far into the Interior, for eight tribes habitually use it, and eleven others understand it, and some more are not entirely ignorant of it. The Orungu and Kamma tribes, though I have entered their Languages separately, are stated by some to speak Pongwe with purity, but this does not exclude the possibility of their having a kindred Language of their own. J. L. Wilson, who had ample opportunities of knowing them, remarks that for more than two Centuries the tribe has been engaged in Commerce, as Agents betwixt the Europeans and the Interior tribes, and were very shrewd in business. They call themselves Ayogo or "wise ones," and have a great many Proverbial Songs, Fables, and Traditions, and constantly rehearse them.

Their Language is amply illustrated. Delaporte picked up a Vocabulary and a few Sentences in 1840 on board ship from the mouth of a nephew of the King of Gabún. In 1847 J. L. Wilson published at New York a Grammar and Vocabularies, Pongwe-English and English-Pongwe, of which a second and improved edition was published in New York in 1879. The French Roman Catholic Mis-

sionaries published a Grammar in French in 1875, and a Dictionary French-Pongwe and Pongwe-French, preceded by a Grammatical Note, in 1877 and 1881. Bleek notices this Language in his Comparative Grammar. Bowditch and Clarke give Vocabularies, the value of which is superseded. Breston and Best in their Grammar of the Kĕle Language give a Vocabulary of Pongwe by way of comparison.

The French and English Grammarians both enlarge upon the beauty and capability of this Language. It is rich, abounding in expressions, which exhibit such delicate shades of thought, that it is difficult to translate accurately some words and sentiments. The Compiler of the French Dictionary shows how necessary it is to prefix to the Dictionary a short Grammatical Note, otherwise it would be impossible to compile a Dictionary within any reasonable limits in the face of so many initial changes. The Radical only is given, and the Student must attain some knowledge of the principles, which underlie the Structure, before he can use the Dictionary. J. L. Wilson writes that the Students of the next generation will revel in the beauties of a Language, as elaborate in Structure, and as musical in tone, as any of the old unspoken Languages that delight the Scholar. The general Structure is marked by so much regularity, exactness and precision, so much order and philosophical arrangement, that it would require a long period, as well as important changes in the outward condition of the people, to effect any material change in the leading characteristics of their Language. The Vocabulary can be expanded to an almost unlimited extent. It is not only expansible, but it has a wonderful capacity for conveying new ideas. The Missionaries were surprised to find with how much ease they could use it to convey religious ideas: there was no need to borrow foreign words: the New Testament and part of the Old have been translated into it. No doubt this description will apply equally to many, if not all of the Languages of the great

Bántu Family, as the same Structural method is inherent in them all; but it is interesting, as the American Scholar, who makes the remark, took a part in the illustration of the three Languages of the West Branch, the Pongwe, Kĕle, and Benga, and his opinion is but an echo of that expressed by the German Scholar of the East Branch, Krapf, and the English Scholar of the South Branch, Livingstone, and their united testimony is sufficient to annihilate the hasty remarks of the unlearned Portuguese, who describe Languages of the Bántu Family as incapable of expressing noble sentiments.

Among the elders of the tribe there is a form of speech called the Ewiria or Dark Sayings, which cannot be understood by the uninitiated, although the council may be held in open assembly. It is formed by changing words in an arbitrary manner, and to no one is the secret confided, who has not reached twenty-five years, and then under an oath of secrecy.

XVI. OKOTA.

To the East of the Pongwe Compiègne met an ugly tribe of this name, and collected a Vocabulary. They reside on the left bank of the Ogowé. No specimens of their Language are available. It is said to resemble the Benga, if not to be identical.

XVII. OKANDE.

A tribe of this name, called also Okunde and Ukanda, is alluded to by Lenz, the traveller, as dwelling on the River Ogowé and having a separate Language: he appears to have lived among them. Compiègne includes this tribe among those said to speak the Benga Language, but Marche supplied Stanley with a Vocabulary which he published in the "Dark Continent."

XVIII. OSÁKA.

Lenz mentions this tribe, who dwell South of the Ogowé, as speaking a Language quite distinct from that of the Fan and the Aduma, but resembling the Kĕle so much, that his servants could communicate with them in that Language, and suggesting the possibility that they are only a Branch of the wide-spread tribe of Ba-Kĕle, who under different names are always pushing forward to the Sea. No specimen is given of the Language.

XIX. ADŬMA.

Lenz mentions this tribe residing South of the Ogowé, and they are mentioned also in the explorations of De Brazza. Lenz states that their Language is distinct from that of the Okande, and has little connection with that of Osáka and Kĕle: he found it difficult to collect a Vocabulary, because the people were so shy; but Marche supplied Stanley with a Vocabulary, which he has published in the "Dark Continent."

XX. UMBETE.

Still further to the East and North of the Ogowé reside a tribe of this name: their position is well defined Geographically. Koelle in his Polyglotta Africàna gives a Vocabulary of the B-Umbéte, which can safely be identified.

XXI. BENGA.

I return again to the Coast of the Atlantic, and cross over to the Island of Korisko. The American Missionaries settled here, and Mackey, one of their number, has published a Grammar, a brief Text, and a Translation of a

portion of the Holy Scriptures. Mackey remarks that betwixt the three Languages, the Pongwe, Benga and Kĕle, there are striking resemblances and important differences. Assuming that they originally sprang from the same common stock, it is difficult to imagine how the peculiarities were introduced, which so strikingly distinguish them. They live in contact, trade together, and actually intermarry; yet the probability is, that they have not been in contact more than half a Century, and one or two Centuries ago they were widely separated. Scarcely any of the elder men, who inhabited the Island of Korisko in 1855, were born there: they came from the Continent North of the Bay. The tribe seems to have moved gradually from the Interior, and come to the Coast from a North-Easterly direction. The tribes to the North and North-East speak a Language, which is identical, or nearly so, while those directly Eastward differ materially. The result of the study of this Language led the compiler to remark, that no Languages in the World can approach those of the Bántu Family in the variety and extent of the inflection of the Verb, possessing at the same time such regularity of Conjugation, and precision of the meaning attached to each part. The extent of Country on the Mainland over which this Language is spoken cannot be stated precisely. Compiègne, as already stated, names eleven tribes as using it, and Burton would extend it Northwards as far as the Kamerúns, so as to include the Naka, which will be entered below as a separate Language. It is unquestionably a Language of great importance. Bleek alludes to it in his Comparative Grammar, and Clarke gives a Vocabulary.

XXII. SHEKIÁNI.

Mackey in his Grammar of the Benga Language remarks that the tribes, who are but one remove Eastward

from Korisko Island, speak Languages materially different from the Benga, so much so that the Mbiko, Dibwe, and Balenge tribes inhabiting the margin of Korisko Bay cannot understand the Benga Language, although all have certain features in common. The Shekiáni tribe, and others closely attached to it, who speak various Dialects of the same Language according to Du Chaillu, occupy a portion of the sea-shore from the bank of the River Muni as far South as the Ogowé. Among these Dialects we find mention of the Mbiko. J. L. Wilson describes them as broken tribes pushed forward by the stronger Ba-Kĕle, who advanced from the Interior. It is impossible to arrive at any certainty, but the position of the Skekiáni is well ascertained. Koelle in his Polyglotta Africána gives a Vocabulary of the Seke, or Ba-Seke, which is with reasonable probability identified. Bowditch and Clarke give also Vocabularies.

XXIII. FAN.

This formidable tribe is known as M-Pangwe, Pahuin, and Oshiba. J. R. Wilson considers them as a most remarkable people: they have only recently crossed the Sierra del Crystal from the unknown Interior, and settled upon the head-waters of the Gabún, pushing forward the Ba-Kĕle and Shekiáni, and determined to have direct communication with the Ocean: they are very numerous, and strong, and Cannibals. They paint themselves red, possess certain arts, and have a circulating medium. They are, in Wilson's opinion, probably the same people known as Jaga or Giaghi, who two Centuries ago overran the Kingdom of Kongo. Too little is known of their Language to determine whether it is more nearly related to that of the Eastern or Western Branch. Lenz adds that they call themselves Fan, other tribes call them M-Pangwe or Oshiba, that they have their own Language, with a great many Dialects, which can be distinctly observed. The

nasalization of the Language is very marked, and very difficult for a European to imitate. Interpreters from other tribes do not catch the accent. Du Chaillu mentions that all other tribes yield to them, and the M-Pongwe will have to do so also. Their Language is such a collection of throat-sounds, that, though he knew the Language, he could not understand it, when spoken among themselves. The Oshiba according to him was a Dialect still harsher, and more guttural. It might be a question whether it really belongs to the Bántu Family, but J. R. Wilson supplies a Vocabulary, and states that they are more nearly allied to the Naka, their neighbours to the North-West, than to the Pongwe.

XXIV. NAKA.

This is the Language of the Ba-Naka or Ba-Tonga on the Sea-Coast, half-way betwixt the Gabún and the Kamerún Mountains. According to J. L. Wilson, they amount to thirty thousand, with a larger population to their rear. Their Language is more nearly allied to the Fan. Mackey would apparently class this Language as a Dialect of Benga, though it is imperfectly understood. On the other hand, another writer claims it to be a Dialect of the Dualla. It may fairly be assumed that it is a transition Language betwixt its more powerful neighbours to the North and South. Clarke gives a Vocabulary, and calls it a Dialect of Dualla and Isubu. With this Language we reach the Northern confines of the Region of the Gabún-Ogowé, of the Northern Sub-Branch of the Western Branch.

I now approach the third Region of the Northern Sub-Branch of the Western Branch, the Kamerún Mountains, their neighbourhood, and the Island of Fernando Po. Very little is known beyond the tribes of the Coast; but

one thing is known, that before we reach the Old Kalabár River, proceeding Northwards, we enter into a new World of Languages, which have been described in the Negro Group. Grenfell, a Missionary, who has acquired an intimate knowledge during a residence of seven years, stated in 1882, at a Meeting of the Royal Geographical Society, that the tribes, among whom he had mixed, spoke many separate Languages, but all of the Bántu stock, but totally distinct from that of their neighbours at Old Kalabár, who spoke a Language belonging to quite another Class. Somewhere on the Coast, therefore, can be found a certain limit of the Negro and Bántu, and fortunately two distinguished Scholars have brought the two chief frontier Languages into sharp contrast, Saker, in his Grammar and Translations of the Holy Scriptures into Dualla of the Bántu Family, and Goldie, in his Grammar and Translations of the Holy Scriptures into Efík of the Negro Group. When we feel our way back into the rear of the Kamerún Mountains, and try to trace a line of demarcation of the frontier of the Bántu and Negro, we find that from paucity of Geographical and Linguistic information the line must be arbitrary, and, if prolonged Eastward, passes through a totally unknown Region. Comber, who had travelled round the isolated Kamerún Mountains so late as 1879, states that the Country to the Eastward of his extreme point was the least known of any part of Africa, and a perfect blank in the most recent Maps as far Eastward as the Country of the Nyam-Nyam described by Schweinfurth. Clarke gives a great number of specimens of Languages said to be spoken, but they cannot be localized, and must be excluded from the want of an entry in the Map. On the other hand, Grenfell, who described with great care the Country round the Kamerún Mountains, told the Geographical Society in 1882 that the Quaqua, Lungasi, and Edea all speak their own Languages, which are more or less intimately related, and no doubt, if reduced to writing, the relationship would be more

apparent than is the case in oral use. Most of the people have some acquaintance with the Language spoken by their neighbours with whom they trade, but they seldom have ability to speak more than one Language besides their own. Here then is shown the existence of a whole row of Bántu Languages, but he does not give, nor allude to the compiling of a Vocabulary of one, and it is impossible to admit them on the Schedule merely upon a general statement, as they might prove to be Dialects of Dualla after all. The arbitrary line of division might be drawn, according to fancy, a little higher or a little lower, and this will affect the last Languages on my Schedule, but they possibly are transitional, and it must be remembered that many are of opinion that there are affinities betwixt the Bántu and Negro Languages. Saker, a most esteemed Authority, in the Preface to his Dualla Grammar, notes the names of nine other Languages immediately adjacent to Dualla; but, although their names appear on the Map, yet no Vocabularies are supplied, and the allusion to them is too vague to warrant their entry upon the Schedule.

The following are the Languages of this Region of the Northern Sub-Branch of the Western Branch :

XXV. Edíya.
XXVI. Dualla.
XXVII. Wuru.
XXVIII. Abu.
XXIX. Isúbu.
XXX. Rundu.
XXXI. Bambóko.
XXXII. Kwilluh.
XXXIII. Kundu.
XXXIV. Bayon.
XXXV. Pati.
XXXVI. Balu.
XXXVII. Nso.
XXXVIII. Param.
XXXIX. Penin.
XL. Melon.
XLI. M-Fút.
XLII. Tikar.

XLIII. Bute.
XLIV. Ndob.
XLV. Momenya.
XLVI. Papiyah.
XLVII. Ngoála.
XLVIII. Ngoten.
XLIX. Nhalemoe.
L. Bagba.
LI. Bakum.
LII. Bamon.
LIII. Mbe.
LIV. Bonkem.
LV. Bumke.

XXV. EDÍYA.

The Island of Fernando Po is separated from the Mainland by a narrow sea, and its population is kindred to the people of the Kamerún Region; and their aboriginal Languages have not, as in the case of the Canary Islands, been trodden out. From 1827 there was an English Settlement, and a Mission of the English Baptists from 1840 to 1846, when they were turned out by the Spanish Government, who claimed dominion over the Island. There were about twenty thousand aboriginal inhabitants. Clarke compiled a Grammar of what he calls the Fernandian Language, and which I prefer to call by the name of the tribe. To his Grammar are attached Sentences, Texts, and Translations of three Chapters of St. Matthew. The Edíya are called also Bubi, from their form of salutation. Clarke gives the following Dialects: I. Bateti, near Clarence, the Capital of the Island, and the best known; II. Bani; III. Bakaki; IV. Balilipa; V. Boloko. Thompson, of the Niger Expedition, who gives a Vocabulary, declares that there are ten Dialects mutually unintelligible. Bleek notices the Language in his Comparative Grammar.

XXVI. DUALLA.

I cross back to the Mainland, and round the skirts of the lofty Kamerún Mountains I find the Dualla Language spoken. The Missionaries expelled from the Island

established themselves here amidst a numerous people, whose Language they reduced to writing, and in which they translated the Scripture and published Educational and Religious Books. In the Report of the Niger Expedition is a copious Vocabulary by Thompson, but Saker, a Missionary, printed at the Baptist Press on the Kamerún River in 1863 a Grammatical Note of considerable extent and a Vocabulary. It was intended to form a basis for a complete Grammar, and to assist Missionaries, but nothing further has appeared.

The Dualla appear to have been immigrants from the Interior, and their settlements do not extend beyond thirty miles from the Coast. They formerly were great slave-dealers; and among the slaves at Sierra Leóne, Koelle found two who spoke the Language, and he records a Vocabulary in his Polyglotta Africána. Clarke gives a Vocabulary in his Specimens. Bleek alludes to this Language in his Comparative Grammar. Clarke gives a Vocabulary of Balung (in three Dialects, I. Lumlum, II. Ndiang, III. Kikki), Basa, and Koko, which have such affinity, as far as can be judged from the limited specimens supplied, to Dualla, that I record their names; but, though their place is shown on the Language-map, I do not feel justified in entering them as separate Languages, when probably they are only Dialects, if so much; perhaps only the names of villages where Dualla is spoken.

XXVII. WURU. XXVIII. ABU.

Saker makes such explicit mention of these two Languages spoken by tribes in immediate juxtaposition with the Dualla, classing them with other well-known Languages and giving their Numerals, that it is impossible that they can be omitted. Grenfell exhibits their place in the Map, and remarks that each of the two tribes speak their own Language. With regard to the Abu,

it is noted that the Ba-Sa, a tribe whose locality is fixed, speak nearly an identical Language.

XXIX. ISÚBU.

Immediately adjacent to the Dualla, towards the North, dwell the Isúbu, who speak a different Language. Saker mentions in his Grammar of the Dualla that it is strongly affected by the Languages to the Northward, which are not Bántu Languages: so far it must be a transitional Language. They are also called the people of Bimbia. It is stated that the tribe has been greatly reduced in number, and is nearly extinct through the baneful effects of War and Witchcraft, and that Dualla is taking the place of Isúbu. One individual was found among the freed men of Sierra Leóne, who supplied Koelle with a Vocabulary of his Mother-Speech for the Polyglotta Africána, and Meyrick, a Missionary, printed in 1854 a Grammatical Note and a Vocabulary of this Language. I have failed to get a copy of the former, and have only secured a portion of the latter, and a few fragments of a Primer, although the kindness of friends was exerted at Bimbia on the West Coast of Africa to find one: it has even been asserted that none ever existed, but Bleek's Catalogue of the Grey Library of Cape Town records the existence of a portion of a Grammatical Note by Merrick edited by Saker 1854, which is utilized in Bleek's Comparative Grammar. Specimens of Educational works, and a Translation of a portion of the Scriptures have been printed in 1846-1848: therefore there is a sufficiency of Texts. Clarke also give specimens.

XXX. RUNDU.

Is spoken by a tribe dwelling on the boundary of the Negro Language-Field. Koelle gives a Vocabulary in the Polyglotta Africána. They are called Mu-Rundu, or Ba-Rundu.

XXXI. BAMBOKO.

Comber, in an exploring journey round the Kamerún Mountains, proceeded Northward from Bimbia, and landed at Bilundi, a port in the Bambóko Country, a small tract lying betwixt the mountains and the Basin of the Old Kalabár River, thus on the extreme frontier edge of the Bántu Language-Field. In the Narrative of the Niger Expedition Thompson gives the Numerals of this Language, which correspond so closely with those of Isúbu and Dualla as to warrant the idea that it was a Dialect of those Languages. Yet when Comber, an experienced Missionary, knowing the Dualla, travelled through the tribe, he found an unmistakeably distinct Language, and had a necessity for an interpreter, for no other meaning can be put upon the following expression, that when he reached the Country of the Ba-Kundu, he fortunately found a few who knew Bambóko, and to communicate with the Ba-Kundu he had to submit to a treble interpretation in this manner: he spoke in Dualla: his companions translated his words into Bambóko, and these were again translated into Kundu.

XXXII. KWILLUH or KWIRREH.

When the Missionaries ascended the range of the Kamerún Mountains, they came upon a tribe of Mountaineers distinct from the people of the plain, who were immigrants from the Interior. These Mountaineers, the Ba-Kwilluh or Ba-Kwirreh, are stated by Grenfell to have their own Language, but no specimens have come to hand: of their independent existence there is no doubt. Grenfell explained to me personally that the Language was as distinctly so as the Dualla.

XXXIII. KUNDU.

In his journey round the Kamerúns, on leaving the Country of the Bambóko, Comber found upon the frontier of the Ba-Kundu that even to his well-seasoned ear the Language was unintelligible to himself and his interpreters. Fortunately some of the Ba-Kundu were found, who knew Bamboko, and, as described above, he had to submit to a treble interpretation. No specimens have come to hand, but I cannot doubt as to the independent existence of the Language, and can only assume that it belongs to the Bántu Family, as no suggestion to the contrary is made by Comber.

XXXIV. BÁYON or BA-YUNG or BAION.

Koelle in his Polyglotta Africána gives a Vocabulary collected from one of a body of fifty freedmen from this District. Of its Geographical position there is no doubt, and it is of interest and importance as upon the line of demarcation betwixt the Bántu and Negro Language-Fields. It falls below my arbitrary line, and is entered as Bántu. Clarke in his Specimens gives a Vocabulary. Baikie made an independent compilation of a Vocabulary, from a Native of Baion, whom he met in Fernandó Po, and compared it with Koelle; it is published in his "Exploring Expedition."

XXXV. PATI or BATI.

The tribe who speak this Language dwell in immediate contact with the Báyon. Koelle in his Polyglotta Africána gives a Vocabulary of what he calls Bayon of Pati, treating it as a Dialect of the foregoing: there were eleven of this tribe at Sierra Leóne. Baikie, when at Fernando Po, came into contact with one member of the tribe, and he had to communicate with him through a

Báyon interpreter, as he only spoke his own Language. Baikie remarks that the two Languages have affinities and belong to the same Cluster. Clarke also gives in his Specimens a Vocabulary of Bati.

XXXVI. BALU. XXXVII. NSO. XXXVIII. PARAM. XXXIX. PENIN. XL. MELON.

As stated above, an arbitrary line has been drawn from the Coast to the Land of the Nyam-Nyam, and those names which fall South of the line are for the sake of recording their existence entered as Bántu, if evidence sufficient can be produced to enter them at all. Now the Geographical position of the above five names is recognized, and Koelle in his Polyglotta Africána supplies Vocabularies, and they must therefore be entered. It is to be hoped that future expeditions into the Interior from the Dualla Country may supply further information.

XLI. M-FUT.

M-Fút is identical with E-Fút, and M-Báfu, as far as can be ascertained, but there is great difficulty and no certainty. Goldie in the Preface to his Efík Dictionary mentions E-Fút, which would imply that the Language was spoken near the Efík on the Cross River. Koelle in his Polyglotta Africána gives a Vocabulary of M-Fút or Ba-Fút, mentioning, on the authority of the released slave whom he examined, a different locality, and the fact that they were Cannibals, and the women leaf-wearers. Kilham gives a Vocabulary of Fot. Clarke gives a Vocabulary of Fot, M-Fot, and an adjacent tribe Bansabiit. Barth in his Travels identifies M-Báfu with M-Fút, and places them on the Cross River, which would agree with Goldie's E-Fút. Nothing but local inquiries will clear up the discrepancy of name and locality. Hutchinson, a long resi-

dent on this Coast, remarks that the M-Báfu were a people on the other side of the Kwa, some of whom were brought as Slaves to Old Kalabár. Goldie in the Preface to his Dictionary enters Ekoi as another Language.

XLII. TIKAR alias TEKA.

Is represented by a Vocabulary compiled on the spot by Von Bary, and the position is fixed. Barth in his Travels alludes to the name among the Languages of Adamáwa.

XLIII. BUTE.

Koelle in his Polyglotta Africána supplies a Vocabulary: its situation is fixed. Barth in his Travels alludes to the name among the Languages of Adamáwa.

XLIV. NDOB. XLV. MOMENYA. XLVI. PAPIYAH. XLVII. NGOÁLA. XLVIII. NGOTEN. XLIX. NHALEMOE. L. BAGBA. LI. BAKUM. LII. BAMON.

These nine Languages are added for the following reasons. Their Geographical position is well defined, and Koelle in his Polyglotta Africána has supplied Vocabularies. As stated above, the Field of the Eastern Section of the Niger Group is bounded on the East by an impalpable line, which separates it from the Northern Sub-Branch of the Western Branch of the Bántu Family. The line of demarcation is well known on the Coast East of the Old Kalabár River, West of the Kamerún Mountains: thence I have drawn an arbitrary line into the totally unknown Regions of Central Africa. In the course of the preparation of the Language-map, it was an anxious matter to decide whether such and such a name was to be entered above this line in the Southern Section

of the Niger Sub-Group of the Negro Group, or in the Northern Sub-Branch of the Western Branch of the Bántu Family. After a careful examination of the Vocabularies (and I have repeatedly stated that a Vocabulary by itself is not conclusive evidence), it has been decided to enter these names in the Bántu Family.

LIII. MBE. LIV. BONKEM. LV. BUMKE.

Vocabularies of Mbe and Bumke are supplied by Koelle and Clarke, and their place has been identified on the Map, and being intermixed with the preceding nine, their Classification follows their fate. Of Bonkem little is known.

I thus draw to a close my long account of the Languages of the Bántu Family, amounting to one hundred and sixty-eight in all, and I leave it to future students to correct the entries, fill up the gaps, and amplify the information. The boundary on the Sea-Coast both on the East and West is pretty clearly marked, but to draw the line of demarcation from Sea to Sea gives scope to the wildest conjecture, and practice to the freest hand. It will be the work of the explorers of the next quarter of a Century.

And here I take leave of Koelle, who has been the companion of my way over such a vast area from the River Senegál on the West Coast to Kilimáni on the East Coast. His Polyglotta Africána is a wonderful and masterly performance. No other town in the World but Sierra Leóne could have supplied such a variety of Languages, and the opportunity can never occur again, as the old generation has died out, and the new one knows nothing but English. And in parting I would wish to say a kind word about Clarke. Koelle had the advantage of the unlimited resources of the Church Missionary Society to compile in England his Vocabularies, and his Language-map, and I have been able to trace all but four of the names mentioned. He gives the name and

the history of the slave whose brains he picked, and clearly used great caution. Clarke has merely published the jottings down of his Note-Book, in an exceedingly brief manner, without quoting his Authority, or supplying a Language-map, or giving full and detailed particulars. The consequence is, as I mentioned in page 28, I have had to give up his Lists in despair; b ut none the less do I tender him my best thanks for his devotion to the People of Africa, and their Languages, at a time when no one cared for them.

CHAPTER XIII.

VI. HOTTENTOT-BUSHMAN GROUP.

I HAVE resisted the suggestion of Lepsius in the Preface to his Nuba Grammar to class these Languages in the Hamitic Group. Following F. Müller and T. Hahn, I constitute a separate Group, and take the opportunity of enlarging its dimensions, so as to sweep in certain tribes, speaking apparently Languages, which differ entirely from any above described. It may be assumed that there were aboriginal Races in Africa, which have been pushed to the Right and Left, to the Mountain Range, or the unhealthy Glen, the Desert and the Morass, by the invasion of the more powerful Races from the North, whether of Asiatic, or Negro, or mixed blood. These remnants have survived in many parts of the Continent, and are alluded to by travellers and Missionaries, sometimes as Hunters, or Nomads, or if settled down in Villages, as Helots. We have many instances of this in British India, and are only gradually taking a discriminating stock of the people under English Rule. In Africa everything is on a larger scale as regards area, and the information still more dim. Where such inferior Races have adopted the Language of their superiors, they require no notice in this Book; but as far as I can judge, the Languages of the tribes which will pass under Review are different: they speak their own primitive Language concurrently with that of their Conquerors and Masters.

There is one Linguistic Feature connected with the prominent Members of this Group (though, indeed, it is

found in other parts of the African Language-Field, and even of the World at large), which requires notice. I allude to Clicks. They are sounds formed by Inspiration, or simply by the air in the mouth itself. These inarticulate sounds, adapted to the purposes of speech, are thought by one writer to bridge over the gulf betwixt the Speech of Man, and the cries of Animals, and that we may see in them the survival of those primeval utterances out of which Language was born. Perhaps all will not go so far as that.

Herodotus says of the Ethiopian Troglodytes—*γλῶσσαν δὲ οὐδεμιῇ ἄλλῃ παρομοίην νενομίκασι ἀλλὰ τετρίγασι καθαπερ αἱ νυκτερίδες.*—IV. 183. "It sounds like the screeching of bats." And Pomponius Mela says of the same, "Strident magis quam loquuntur."—I. 8. Pliny in his Book VII. 2, translates the passage of Herodotus. Dapper in his Travels, 1620 A.D., remarks that the Hottentots speak *mit Kluckken* like Calicut Hens. I think we need not go further back for the origin of the word than the clucking of fowls. It must be remembered that expiratory sounds, however harsh and faucal, must be deemed to be Consonants. There are Dental, Cerebral, Palatal, and Labial Clicks, some of which are described as resembling the interjection of annoyance on the part of the owner when china falls, the drawing of a cork, the giving of a kiss, and the sounds of encouragement to a tired horse. Those who have attended to the subject describe carefully how these sounds are produced: they are not, as Norris supposed, to play the part of Tones in a Monosyllabic Language, as Tones exist besides. There appears to be a contagious nature in these Clicks, as some of the Bántu Tribes, the Ama-Xosa, the Ama-Zulu, and the Ba-Yéye, have caught some of them, and Barrow remarks that some of the Boers affected similar sounds in pronouncing words of their own Language.

But the feature exists elsewhere, independent of so-called contagion from the Khoikhoi and Sán, both of

whom, no doubt, have this characteristic. Tutshek remarked it in the Galla Language of the Hamitic Family. Beltrame, at the Oriental Congress at Florence 1878, remarked in my presence that it was found among the Negro Languages of the Blue Nile. Krapf observed it in the Swahíli Language of the Eastern Branch of the Bántu Family. Felkin remarked the same phenomena in a Nuba Language spoken in Dar Fertit. Similar Linguistic features are reported in the Languages of North and South America, in the Caucasian, and in some of the Melanesian Languages.

I subdivide this Group into three Sub-Groups:

A. KHOIKHOI SUB-GROUP.

B. HELOT SUB-GROUP.

C. PYGMY SUB-GROUP.

A. KHOIKHOI SUB-GROUP.

So much has been written about the Khoikhoi Ethnologically and Linguistically that I have only to recapitulate briefly, and refer to the original works. It was at the instigation of Wilsen, the friend of Leibnitz, and a Burgomaster of Amsterdam, that the first specimens of the Hottentot Language were written down by Wreede and Greevenbroek at the Cape 1691. Fritsch in his Book on the Native Races of South Africa, and Waitz in his Anthropology of Wild Races, have gathered together all the scattered notices in the German Language, and have been followed by other writers on the General Subject. They call themselves Khoikhoi, the Men of Men, and it is hard upon them that a name of contempt should have stuck to them. Prichard forty years ago records that the name Hottentot was a corruption of the name of an extinct tribe, Houteniqua, but the reply to this is that the Roots of such a word are not found in any of the Languages of the neighbourhood. We find the name in

different forms of spelling in early writers, till it has settled down to Hottentot, and T. Hahn in his Tsuni-Goam, published in 1881, gives the latest opinion; and when it is recollected that that Scholar was born and bred among the Hottentots, his Father having been a Missionary among them, that he knew the Language as his Mother-Speech, and has access to all the accumulated knowledge of others, as Librarian to the Library of Sir George Grey at Cape Town, his opinion ought to be accepted. It is this, that the Dutch settlers called them so on account of their Language abounding with curious sounds, as it certainly does. Hottentot, or Hüttentüt, means, in Frisian or Low German, "a quack." Dapper in his Travels, published 1670, at Amsterdam, states that the Dutch applied the word to the tribe as a reproach, because they stammered and stuttered with their tongue. Other names occur in connection with the Hottentot: their two leading tribes are the Nama and the Kora. They are called Lawu or Lao by their Bántu neighbours. Certain subdivisions are called Griqua or Bastard, owing to the intermixture of the blood of the Dutch and Hottentot, and Orlam, which according to Hahn is to be traced back to the name of a Dutch trader, who came from Batavia in 1720. A Negro Race on the West Coast has been subdued by the Nama, and has adopted their Language, and is called Dama or "Conquered." This term has, with the addition of a Suffix, been extended as "Dama-ra" to a Bántu tribe who have no concern whatever with it; and sometimes the Dama, who speak the Hottentot Language, are called Hill-Damara, in contradistinction to the Hereró, who are Bántu, and are called Cattle-Damara. As stated in Chapter I., all Suffixes are rigidly excluded from Language-names in this work.

There are five Dialects, I. Nama, II. Kora, III. the debased variation used in the Cape Colony, IV. the variation used in the Eastern Provinces, V. Dama. But the Language has greatly affected the Dutch Language spoken

in South Africa, and, as already mentioned, the South African Dialect of the Dutch Language bids fair in the struggle for life to exterminate the Hottentot Language. They are not, however, a decreasing Race. Wangemann calculates their number at three hundred and fifty thousand, and the Nama are high-spirited, waging equal war with their neighbours the Hereró. Still, in weighing their present with the past, they must be pronounced to be a receding Race, and as a fragment of a great indigenous Population, which once spread over the whole length of Africa. The real Hottentots are yellow in colour, and Nomads, possessing large herds of cattle. That the Language in process of time will be totally extinguished, and replaced by Dutch, cannot be doubted. The Directors of the Rhenish Society, who occupy Great Namáqua-Land, wrote in 1882 to the British and Foreign Bible Society to arrest any further printing of Books of the Old Testament in Nama, as that Language was being superseded by Dutch. And yet the Nama tribe had an independent position, and held their own against their neighbours. As regards the Kora, Wuras, a Missionary, wrote to Sir G. Grey, the Governor of the Cape Colony, in 1857, "that "he found it by experience easier to teach the young people "to read Dutch. The old people could not learn at all." This opens out very grave considerations. Clearly a Dutch Missionary for his own convenience has stamped out an indigenous Language, substituting his own second-class European Vernacular. It would not have been justifiable to act in this way had his Language been one of the great mediums of modern Civilization, English, French, and German. I have already remarked that in Ova-Mpo-Land the Finn Missionaries are doing the same thing. The third variety of Hottentot is merely of antiquarian interest, as practically it has ceased to exist. As regards the fourth variety, Bleek mentions that Boyce had one time in the indulgence of his curiosity engaged in the task of compiling a sketch of the Grammatical pecu-

liarities of the Hottentot Language, as spoken in the Eastern Province by the Gonaqua, now scattered in Kafir-Land, but he relinquished the undertaking as far back as 1844, in consequence of its apparent inutility. The fifth Dialect is that of the Dama, called Berg Dama-ra in Hereró-Land. Their proper name is Hawkoin; the Nama call them Ghondama. They are an Ethnological puzzle, in something akin to the Bushmen, loving the solitude of the desert, and not caring for dwellings, possessing flocks, and skilful in gardens and agriculture; small of stature, and oppressed by the Hereró and Nama, numbering thirty thousand at the least, according to Palgrave. Some of them are converts to Christianity.

The Grammar of this Language has been illustrated by a considerable literature. In addition to the early Vocabularies, which are superseded, we have Grammars of the Nama Dialect by Wallmann, Tyndall, and T. Hahn, made in the Field, accompanied by Texts, Sentences, and Vocabularies. The New Testament and Psalms have been translated in the Nama Dialect. Bleek enumerates many Works in Manuscript in the Grey Library of Cape Town. F. Müller in his Universal Ethnology and his Outline of Philology (German), T. Hahn in his Tsuni-Goam (English), De Charency in a French Periodical, Hovelacque in his Collected Essays, Lepsius in his Nuba Grammar (German), Norris in Prichard's Natural History of Man, Bleek in the Catalogue of Sir G. Grey's Library, and Comparative Grammar of South African Languages, have given second-hand Grammatical Notes of the Language generally; and Wuras in Appleyard's Grammar of the Káfir Language has given a Grammatical Note of the Kora Dialect.

Contrary to the assertion of F. Müller that the Language is agglutinative, T. Hahn in a letter to my address states that it is strictly Monosyllabic, and that every Root ends in a Vowel. It uses exclusively Suffixes and postpositions. It has three real Grammatical Genders and

three Numbers. It has four Clicks exclusively before the first letter. The Pronoun is the active element, joined to Nouns and Verbs. To expand the resources of its Monosyllables, so as to express additional meanings, it has three Tones. There is an extensive oral literature of Songs and Animal Stories. Hahn considers it a highly developed Language, and anything but the mere jargon which the early Dutch settlers fancied it to be.

B. HELOT SUB-GROUP.

I quite admit that the constitution of this Sub-Group is a departure from my Geographical method, but I cannot help it. I know of no other mode of presenting certain facts which cannot be omitted. I note the following Languages:

I. Sán.
II. Bumantsu.
III. Lala.
IV. Denessána.
V. Sarwa.
VI. Kankala.
VII. Kásekére.
VIII. Nena.
IX. Ndurobo.
X. Sania.
XI. Tua.
XII. Sienetje.

I. SAN.

In a letter to my address in 1881 T. Hahn assures me that the Khoikhoi and Sán Ethnologically and Linguistically are the same: that there is not the slightest difficulty in proving that the Language of the Sán occupies to that of the Khoikhoi the same position that English does to the Sanscrit: he bases his opinion on his knowledge of the Languages, and his having lived repeatedly months among the Sán of the Western Kalahári. He adds, that the Sán are not distinct from the Hottentot

either in physical appearance or anatomy. In his Tsuni-Goam, published since the above letter, he recognizes that the yellow Race of South Africa consists of two Branches: he would apply the term Hottentot to the whole Race, based as that name is on Linguistic Peculiarities, and call the one branch Khoikhoi, and the other Sán. He admits that the latter suffer every indignity and cruelty at the hands of the Khoikhoi, and yet they are nearest of kin to them. As to their Language, he remarks that they lack the derivative and formative elements of the Khoikhoi Language: if they ever had them, they have disappeared, or are so distorted as to defy all analysis; but when the Vocabulary of the two is compared, there remains no more doubt as to their primitive Relationship. F. Müller writes to me in 1883 that after studying the Materials sent to him by T. Hahn he has modified his previously expressed opinions, and has arrived at the conviction that the Khoikhoi and Sán belong to each other. Prichard twenty-seven years ago hazarded a similar opinion, based upon the personal inquiries of Andrew Smith, that the Sán were of the same Race as the Hottentot, and originally spoke the same Language. They are however Hunters, and have been long separated from the pastoral Hottentot: they were first known to Europeans in 1685, and they were much in the same state two Centuries ago, as they are now: they were called Sán, the meaning of which according to Prichard is "pauper." Hahn however has not yet found the meaning of the Root. It is assumed, that every tribe had on its outskirts poor, scattered and broken fragments of Helot tribes. This no doubt is true; but the argument brought forward by Prichard goes further than perhaps is warranted. However, all seem to admit that the Language of the Khoikhoi is at present totally different from that of the Sán.

Bleek was engaged busily working at his Sán Dictionary up to ten o'clock on the night of August 16, 1875, and he was suddenly called away on the following morning. In

the Catalogue of Sir George Grey's Library, the Comparative Grammar of South African Languages, and his Reports published by order of the Government of the Cape of Good Hope, he gives his opinion. He states that the amount of Sán literature which he had collected was very considerable, and that his Dictionary would contain 11,000 words. According to Bleek, in contradistinction to the Khoikhoi, the Sán Language has no Grammatical Gender. If it ever was sex-denoting, it has lost those signs, which so clearly mark the Grammatical Gender in Khoikhoi. Instead of eight forms for each Pronoun, as in Khoikhoi, it has only two forms. The formation of the Plural in Khoikhoi is exceedingly regular: in the Sán Language the greatest irregularity prevails, and fifty to sixty ways occur of forming a Plural. Still both Languages have obvious traits in common. There are many similarities in Structure, and a good many Words which appear to be of common origin, many of which may be Loan-words from one to the other, but a large number have not been so borrowed, but have descended from a common source; but no safe comparison on a firm scientific basis can at present be established. To illustrate the degree of remoteness betwixt the two Languages, Bleek states that they are not nearer akin than the English and Latin, and may possibly prove to be much further apart. It must be remembered that Bleek had exceptional advantages for forming an opinion, as he had all the Manuscript or printed Vocabularies of his predecessors in the inquiry at his disposal, and several Sán prisoners were placed by the Government for long periods at his disposal.

The different Dialects of the Sán Language spoken within the limits of the Colony according to Bleek differed very little from each other, but in the Report of the Philological Society of London, it is stated upon the authority of Miss Lloyd, Sister-in-law of and assistant to Bleek in his studies, that a so-called Bushman, in fact Member of a Helot Tribe, had arrived at Cape Town from

beyond the Country of the Hereró, which was unintelligible to the Sán. Vocabularies had been collected by Lichtenstein in 1802, and Kronlein, and a Grammatical Note prepared in Manuscript by Wuras. As may be supposed from their mode of life, they have no National existence, and are found scattered here and there, hanging on the skirts of different tribes; by the Ama-Xosa they are called Aba-Tua, by the Súto Ba-Roa, by the Chúana Ma-Kantu, and it is from the Dutch that they obtained their name of Bosjes-man, anglicized into Bushman. F. Müller records that in addition to the four clicks of the Khoikhoi already described, they have a fifth and sixth, and in some cases a seventh and eighth, and not only before Vowels and Gutturals, but before Labials.

In colour they are yellow, and a tall man among them does not exceed four feet nine inches, but in one particular they show signs of intelligence and artistic skill, for they have exhibited a wonderful power of Graphic illustration. The Rocks of Cape Colony and the Drakenberg have everywhere examples of Sán drawing, figures of men, women and children, animals characteristically sketched, and as a proof that the Art is not extinct, figures of their enemies the Boers appear unmistakeably. Rings, Crosses, and other Signs have given rise to the speculation, quite unsupported, that they may represent some form of indigenous writing; but the facts, such as they are, must not be stretched beyond what they actually evidence, and this is sufficiently noteworthy.

II. BUMANTSU.

The Ba-Bumantsu dwell on the outskirts of Ba-Súto-Land. Arbousset gives a Vocabulary, and remarks that they are only one out of several similar tribes speaking mutually unintelligible Languages, which however show traces of the influence of the dominant Languages of the Xosa and Chuána: some of them are considered to be

tame like Ba-Ramogheli, and others to be wild like the Ma-Peshúana and Ba-Fukeng.

III. LALA.

The Ba-Lala hang upon the skirts of Be-Chuána-Land, and are described by Appleyard as living an isolated life, speaking a mixed Language, which can only be understood by help of interpreters.

IV. DENASSÁNA.

The Ma-Denassana are described by Holub as Serfs of the Ma-Ngwato, a Sub-Tribe of the Chuána, tall and strong, with black woolly hair: they dwell in the North-West corner of the Territory far from Shoshong, in remote and secret places, living by hunting, and paying tribute. No allusion is made to their Language.

V. SARWA.

The Ma-Sarwa are mentioned by Holub and Pinto, as dwellers of the Kalahári Desert, and Elton in the Journal of the Royal Geographical Society called them the lowest type of humanity, using bows and arrows, and serving the Ma-Kaláka. Holub found them servants of the Hottentot, and Be-Chuána: their Language, Customs, and Ethnological features suggest a mixed origin of Bushman and Bántu: they are expert Hunters, and closely allied in appearance and Language to the Ma-Dessána. The name of Ba-Rwa is mixed up with the Ma-Sarwa: no one has ever resided long enough to become master of their Language, which Holub calls the Se-Sarwa according to Chuána custom.

VI. KANKALA.

The Ba-Kankala are a wandering tribe of peculiar origin, dwelling among the Bántu tribes in the valley of the River Kunéne, from whom they differ in Customs and Language: other tribes, the Ba-Kuisse and Ba-Quando, are said to resemble them. Their Language consists in the utterance of successive and almost inarticulate sounds, like raps given with the tongue against the roof of the mouth, and is not understood by any other people. Nothing could be imagined less human. They are Hunters, and nearly nude, sometimes inoffensive, sometimes dangerous. This notice comes from Portuguese Authorities, who are not very sympathetic reporters of Native African peculiarities, as has more than once been mentioned in this volume. Ladislaus Magyar mentions that he had numbers of this tribe in his service, but he makes no mention of their Language.

VII. KASSEKERE.

The Mu-Kassekére are mentioned by Pinto as savages, who knew little of the Gangella Language, and communication was held with them by means of an interpreter: their Language was quite unknown to the bystanders: they were met Eastward of Bihé on the Upper Zambési: they were not Negro, and are even called *white* by the traveller, presumably yellow: they appear to be called Kasekel by Ladislaus Magyar, and Kasekére by Livingstone, who came across them in his Westward march.

VIII. NENA.

Thomson, the Agent of the Royal Geographical Society, near the head of Lake Nyassa came across the Wa-Nena, a small tribe, very degraded, whom he was good enough

and young enough to consider the link betwixt men and apes, with small heads, narrow skulls, and Language differing from that of any of the surrounding tribes, so much so that communication was made by signs: the women wore nothing but tufts of grass: they live high up in the hills and are very timid: other names are mentioned, the Wa-Pangwa, and Wa-Kunga: clearly the remnants of broken tribes: the Prefix marks the Region, into which they had migrated and found shelter, that of the Eastern Bántu Language.

IX. NDUROBO.

Krapf mentions the existence of the Wa-Ndurobo *alias* Elkonono *alias* Wa-Mau, hunting tribes among the Kwáfi in North-East Africa. They are called Ala by the Galla, Ma-Saka by the Nyika tribe, Wa-Asi by the Sambára tribe. Last again in his latest tour in 1882 came across a tribe of Asi, who are clearly allied to the Humba, whose Language they are able to speak, but they have a separate Language of their own, of which he gives no details. Krapf in his Travels alludes to the Asi. Another tribe of the same kind is found among the Galla, called Ariangulo. Their Language is said to be unintelligible to any of their neighbours, though no specimens are given. I have called the attention of the Missionaries at Ribe and Rabbai to the existence of these tribes, and asked for Vocabularies.

X. SANIA.

New, a Missionary at Ribe, mentions the existence of the Wa-Sania among the Galla, a Helot Race: here we have a tempting hare for affinity-hunters to run to its death, as, if the Eastern Bántu Prefix be removed, we have our old friend the Sán or Bushman before us. I have asked Wakefield to get more information regarding them. Fischer gives a Vocabulary.

XI. TUA.

The Wa-Tua are a great difficulty. They appear distinctly in the neighbourhood of Delagoa Bay, and then again in the Galla Country. Their name sounds strangely close to that of the Ba-Twa, who are mentioned both by Stanley and Wissman, and are dwarfs, which physical feature is not imputed to either of the above-mentioned Wa-Tua. Being rejected from the Hamitic and Bántu, they must remain here, till we know more about them. New states that they are the same as the Wa-Sania: no doubt they are similar. Fischer states that they are in servitude to the Galla. Krapf states that they speak a separate Language among themselves, which is the real point to me in this work.

XII. SIENETJE.

On a lofty mountain three days' journey to the East of Famaka on the Blue Nile, Schuver in 1882 came upon this tribe, yellow in colour, speaking a distinct Language: the letter containing the Vocabularies has miscarried, but it is sufficient that a Vocabulary was compiled by a traveller, who knew that the words were neither Hamitic like those of the Galla, nor Nuba like those of the Berta, nor Negro like those of the Goma, with all of whom he came into contact.

C. PYGMY SUB-GROUP.

Another feature of the Bushman is his diminutive size, and, as such little men, or Pygmies, are generally found in a very low state of Culture, and living in forests, in one sense all Pygmy tribes are Bushmen, yet we cannot assert that they are Sán; and as they appear in very different

parts of the Continent, it may be as well to collect what is known of them. From the earliest dawn of History their existence in Africa was vaguely known: the rumour must have reached the Greeks through Egyptian Channels, but it must have been generally known, as Homer in the Odyssey makes allusion to their existence and their supposed war with the Cranes in their annual Southward migration. Hesiod alludes to them by name, among other marvels, such as men with large heads, griffins, and people who lived behind the North wind. Hecatæus 600 B.C. accepted without scruple or inquiry the fabulous tales of his time, and located the Pygmies in Ethiopia. He travelled extensively, and had visited Egypt. Agatharchides wrote about Ethiopia about a Century before Christ, and was a resident of Egypt, and tutor to Ptolemy Soter II., and though he describes a great many animals, Camelopards, Ostriches, the Rhinoceros, and huge Serpents, which he had actually seen, he makes no mention of Pygmies. The old Fable had in his day died out, or it was supposed that they at least did not exist in Ethiopia. However, Facts are stubborn things, and we shall now see that there was a basis to these wild legends. Herodotus in his account of the Voyage of Sataspes the Persian on the West Coast of Africa, mentions at the extreme point of the voyage the discovery of men of dwarfish stature, clad in dresses made of palm-leaves, harmless, and owning cattle. But these were not Pygmies. The following names are entered:

I. Akka.	IV. Doko.
II. Obongo.	V. Mdidikimo.
III. Bakke-Bakke.	VI. Twa.

I. AKKA or TIKKE-TIKKE.

The Akka or Tikke-tikke unquestionably stand first. Schweinfurth saw them in considerable numbers in the Country of the Monbutto on the River Welle. He con-

versed with them through an interpreter, for they spoke a Language of their own, different from that of the Monbutto, and of the Nyam-Nyam. They were on good terms with the Monbutto, and were great Hunters. Miani, the traveller, appears to have purchased two Akka boys and one girl of King Munza of Monbutto, and brought them to Italy. The boys were educated at Verona, and had picked up a knowledge of Arabic and of Italian. Beltrame, who had experience of the Negroes of the Upper Nile, was allowed to have access to these boys, and published in the Journal of the Italian Geographical Society a Grammatical Note, Vocabulary and Sentences in the Akka Language. It appeared that the two boys belonged to different tribes, and spoke different Dialects of the same Language. Junker reports that he has a member of the tribe, whom he intends to try to bring to Europe.

II. OBONGO or ABONGO.

The Obongo or Abongo are mentioned by Du Chaillu in his journey to the Basin of the Gabún, West Africa. Lenz, of the German African Exploration Society, reports that they have a Language of their own, and generally in addition speak the Language of the tribe among whom they dwell. It is very difficult to get a Vocabulary of genuine words. Lenz thinks that he has collected a certain number, but I have never seen them, beyond the six words quoted in his Text. The words are reported to be quite different from any of the other Languages spoken in the Basin of the Gabún and Ogowé, which are of the Bántu Family.

III. BAKKE-BAKKE.

The Bakke-Bakke are mentioned by Lenz as met on the Loango Coast, West Africa. The idea is started that these may be identical with the Akka, whose habitat, however, is far away to the East. Of their Language we know nothing.

IV. DOKO.

The existence of the Doko in Abyssinia is certified by Krapf, Beke, D'Abbadie, and Harris, and placed beyond reasonable doubt. Prichard records that their Language is a kind of murmuring, which is understood by no one but themselves: they have sense and skill in their affairs, are attached to their Masters, and greatly fear slavery. No specimens have come to hand.

V. MDIDIKIMO.

Last, a Missionary on the line of Road from Zanzibár to U-Nya-Nyembe, on the East Coast of Equatorial Africa, mentions the existence of the Wa-Mdidikimo, whose habitat is North-West of the Nguru Mountains: no allusion to the Language. His attention will be called to the subject.

VI. TWA.

Stanley in the Dark Continent alludes to the tribe of the Wa-Twa, a Race of Dwarfs, as far East as the Junction of the River Rumámi and Lualába, opposite to the Cannibal Region. Pogge and Wissman in their late journey from the West Coast to Nyangwe passed through them, calling them Ba-Twa. Schweinfurth in a letter to my address 1883, mentions on the authority of Wissman, that the Tu-Shilange call them Tekke, which at once recalls the Akka, and Bakke-Bakke, while the Eastern Ba-Luba call them Ba-Jekke. Other names of Dwarfs are mentioned by Stanley, the Wa-Ringa, Wa-Khwanga. Wissman says of them that he met with remains of the Ba-Tua, dwelling in tiny huts, despised by the Ba-Luba, small, ill-shaped, attenuated, living by hunting and on wild fruit: they have a peculiar Language. No specimens are given.

At the close of my Sketch of the Modern Languages of the East Indies, I threw together all that was known of the Negrito Races, found in the Peninsula of Malacca, and some of the Islands of the Indian Archipelago. Little enough was known, except that their Languages were not intelligible to the superior Races among whom they dwelt. Some critics found fault with my method, but I think that I was right, and I have acted in the same way as regards these Helot tribes, and the Pygmy tribes. It is the act of one who makes the cards preparatory to dealing. Until we collect them together, no intercomparison can be made. In the severe method, which I have adopted, no name is admitted, of which there is not first-hand evidence: on the other hand, it is impossible to classify without a much larger amount of evidence than would warrant the admission on the Schedule. The best way of disposing of these broken tribes and Pygmies was to place them in Sub-Groups in the same Group with their nearest apparent affinity, the Sán. If it appear that any Language is Bántu, or Negro, or Hamitic, it can be transferred.

After all, the few of each Sub-Group that have been enumerated are like Chips in Porridge, and represent but a small fragment of a vast unknown quantity. If it be true that every tribe of power has round it broken and weaker Helot tribes, they must be very much more numerous. It is said that no fly is so small, but there are not smaller insects, who live on it and eat upon it: so the number of Helot tribes may be extended indefinitely. In India the Helot Races exist in every village with their assigned servile duties, as that Country has long got beyond the Hunter and Pastoral stage; but in Africa social arrangements are still many Centuries behind. Nothing shows this more than the fact that the women of a tribe wearing leaves as their only covering is in India the lowest conceivable type of social degradation, so much so that the Government supply clothes, and insist on their

being used. In Africa the fact of the women of a tribe wearing leaves, instead of being entirely nude, which is the normal condition of the Equatorial tribes, is a step upwards in Civilization, and is recognized as such: a man with one eye is king among the blind.

And here on the last page of my descriptive Narrative I take leave of Lepsius and F. Müller, who have been my guides and counsellors and friends during my long wanderings amidst the tribes of Africa, as I have passed on, picking up crumbs at their feet, and striving to catch inspiration from their writings. Of Lepsius I can only repeat what I read in my address at the Fifth Oriental Congress at Berlin, 1881, "On our Present Knowledge "of the Languages of Africa." "Als ich vor vierzig "Jahren zum ersten Male nach Indien reiste, traf ich "Lepsius bei der grossen Pyramide, und erhielt dort "den ersten Unterricht in der Hieroglyphen-Schrift. "Der berühmte Gelehrte malte gerade eine Hieroglyphen-Inschrift zum Ruhme Preussens über den Eingang "der Pyramide. Seitdem hat das Still-Leben des Museums "und der Universität ihn in den Stand gesetzt bedeutende wissenschaftliche Schätze aufzuhäufen, unvergängliche monumentale Werke zu veröffentlichen, und eine "Tiefe zu ergründen, zu welcher bis dahin kein Senkblei gereicht hatte. Während dieser Zeit war ich bei "der Erweiterung der Brittischen Herrschaft in Indien "thätig, war gegenwärtig in grossen Schlachten, hatte "grosse Provinzen regieren, und bisher unbezähmbare "Rassen an eine feste, doch milde, Regierungsweise zu "gewöhnen, mit eisernen Hand in einer Handschuh von "Sammet, mit offner, entschiedener, doch nicht der Theilnahme entbehrender, Rede." Africa owes an infinite debt of gratitude to Lepsius. He has made things familiar, which once seemed strange. He has made things easy, which were once hopelessly difficult.

Frederick Müller I have never seen in the flesh: when I called upon him at the Hof-Bibliotek of Vienna, he was

absent at the Baths. But I seem to know him. In one of the books, which I ventured to send to his African Collection I wrote: "Ich habe Dich mit den Augen nicht "gesehen, aber mit der Seele habe ich Deine Freundlichkeit "erkannt." In addition to many favours he has honoured me by dedicating to me a portion of his Monumental Work the "Outline of Philology," and I shall ever feel grateful for his help and advice. In fact, being neither a Linguist, nor a Geographer, but only a systematic Compiler, I feel grateful to the great Linguists, Travellers, Cartographers, and Missionaries, who have honoured me with their acquaintance in person or by letter.

CHAPTER XIV.

CONCLUDING REMARKS.

I REMARKED in my Introduction, that I began my work knowing nothing, and though my Materials have accumulated beyond expectation, and kind friends have rallied round me, I seem to be laying down my pen with the feeling that I know now worse than nothing. Africa has become the solace and plaything of my old age, as India and Asia were the joy and interest of my manhood. I feel intuitively, because I know the subject, that I have often been incorrect, and still oftener incomplete. Readers, who have a special acquaintance with some particular part of this vast subject, will easily point out flagrant and stupid mistakes, and easily suggest sources of information which I have neglected, and arguments to which I have paid no attention. But is not fullness of knowledge of some limited portion of the Field incompatible with the undertaking at a fixed period of so vast an enterprize? I want to push on the whole subject: I might have delayed publishing another five years, and enjoyed another lustrum of delightful picking up of crumbs, and clearing up of doubts, but Time is against me. I wish that I could commence again, and go again over the reading; but the period of life at which I have arrived warns me. Lane and Goldstücker left their great works unfinished, or uncommenced, from the desire to be too perfect.

No one will sit in severer judgment on the shortcomings of this work than I shall myself, and my first step after correcting my last Proof-Sheet will be to make my first entry by way of correction and addition in my interleaved copy. I feel how large a flank I have left exposed to

criticisms, both from those who know a great deal, and those who in reality know nothing. At any rate here is something in the place of nothing. This book may be thrown into the abyss and form a platform on which a better edifice may be raised, and, as my sole object is to advance Science, I shall be content to perform the part of an African wife, who is laid alive on her face in the newly-dug grave to form a comfortable resting-place for the dead body of her husband. I have no pet theories of my own, and no knowledge wherewith to form them; but I have an eye to recognize by intuition the work of a great master, when I read it, and to detect the vagaries of a charlatan, and the unsoundness of the man, who plays, as it were, at dice with words and syllables with a view of working out shadowy and impossible affinities. I sit at the feet of Lepsius, F. Müller, Bleek, and Krapf, and the other great men whose portraits adorn my frontispiece, and try to follow *longo intervallo* the steps of Adelung, Vater, Balbi, Prichard, Latham and Julg, whose object was to report the present state of our knowledge. If it prove a bad and useless book, I shall be sorry for it, for it has cost me a great deal of money, for which I do not care, and a great deal of the remaining working hours of my life, for which I do very much care. At any rate, I have done what I could, and roused an interest in many a slumbering quarter. In the centre of every conglomeration of rubbish there must be an atom of something useful: if this book prove to be that atom, I shall be content, for the Ball is set rolling. I cannot undertake to reply to criticisms, or enter into discussions: having finished my self-imposed task, I shall pass on to fresh scenes and pastures new in America and Australasia. Perhaps the errors and omissions may be forgiven, when the vastness of the subject is considered. He would be a bold man who, without a long study, attacked the whole work, but so exposed is the flank, that from any quarter may come an arrow for Philip's right eye. In fact, there would be

employment for whatever remains to me of time and faculty in entering new books, correcting errors, and keeping up to the mark our knowledge of the Languages of Africa and the East Indies, besides the work of stirring up, encouraging, aiding and lending books to the workers in every part of the Field, which I look upon both as a delight and a duty.

My Materials consist of copious extracts, methodically aranged according to my Classification; the Bibliography of each Language to the fullest extent is entered in the separate page assigned in the separate Volume assigned to each Group or Family. Such Materials are valuable to the Collector, who can read his own handwriting, and whose memory can check the extracts: but, if any accident supervened, for all that a fresh mind would gain, the whole might as well be burnt, as probably would be its fate, and the book on the Modern Languages of Africa would fall into that limbo, in which so many more worthy undertakings have been buried. I cannot but think that a confessedly imperfect book constructed upon the methodical lines followed by me will be of use in the present dearth of information, and enable some more efficient Compiler to hit off something better out of the collected Materials.

One other result has come from my extensive reading of African literature. The common form description of an African is that he is cruel, dirty, superstitious, selfish, a cannibal, and addicted to fetichism, human sacrifices, sorcery, and slave-dealing, besides being a drunkard, polygamist, a neglector of domestic ties, a liar and a cheat. How different is the impression gained from an extensive consideration of the whole subject! A Japanese, on his return to his home, lately gave an unfavourable account of England and its people, but it appeared that in his short visit to this Country he had never got beyond the immediate neighbourhood of the London Docks, and drew his picture from that unsavoury quarter. The average

white man's opinion of any people is of little value, as he is apt to form that opinion from what came under his observation during a short visit, when he came into contact with the least attractive classes, by whom, no doubt, he was cheated, while he was trying to overreach them.

Ewald remarks that we cannot be reminded too often that all so-called Philosophy of Language remains a matter of utmost imperfection as long as we do not possess a correct idea of the extent and nature of all Languages. As I lay down my pen after so many years of close examination of the Map, so much checking of lists of names, and taking notes from books, the thought comes over me: how large after all is the undiscovered area, and how many the unrecorded names? The sound of a voice comes crying from the wilderness, a faint sound, such as is heard through a telephone, "We are here, though our voices have not "reached you, nor yours reached us. The twentieth "Century with many other wonders will reveal the secret "of our existence, though to you it is not given." This gives the subject a strange fascination. I little thought when I left India that I should live to extend the Empire of my Interests,

"ultra Garamantas et Indos,"

but the subject grew upon and enchained me, as new customs and new Languages opened out, new phenomena presented themselves: the Map, by being constantly inspected with a magnifying glass, began to be very familiar, and then the solemn procession of Nations and Tribes began to explain itself. Still there was a dark side to the shield. I can hardly describe how heartily tired I became of the great work, for it sat upon me like the old man in the Story of Sindbad the Sailor, and kept me away from lighter and more airy studies, which had to be shunted, until the African Goods-Train had passed by. It may be well to have some stock-work always on hand, but too much Africa on the brain is apt to cause Insomnia and Dyspepsia.

One word to those who think it wasted time to record the characteristics of Languages destined to be swept away by the broom of Modern Civilization. We deem it, forsooth, not unworthy of our Civilization to bring over to England the fragments of Egyptian and Greek Art, because they tell of the intellectual power of the Races, who have preceded us. But how much more wonderful is the mechanism of a Language than the execution of a Statue or an Obelisk? It has been wrought out by the silent process of unconscious generations, who each in their turn fashioned the original vocable, differentiated it by Tones, if the Genius of the People preferred a Monosyllabic vehicle of thought, or cemented it with others each in its own way, and left it to the friction of after-ages, and to live in the mouths of Millions yet to be born, as an indestructible inheritance. When forty-three years ago I commenced the study of Sanskrit, the Professor told me that there were two Schools of German Scholars, the followers of Lassen, who looked at the Literature, of which the Language was the vehicle, and the followers of Bopp, who looked to the words, of which the Language was composed, and he spoke with some contempt of the latter. It seemed to me then as if a person instead of admiring the pattern of a Mosaic Pavement were to fix his attention on the individual pebbles, of which the Pavement was composed. And yet maturer thought has convinced me that Bopp was right: the Literature represents the Culture and Genius of one generation; the words represent the genius of the Nation or tribe through a long succession of generations. The expression in the third verse of the first chapter of Genesis, "Let there be light," may be a grand intellectual conception of the writer, but reflection on the long process by which the two Hebrew words, especially the verb, were ground down so as to convey the meaning, carries the thought back into an unfathomable distance. I mentioned one day at the Geographical Club that I had at last traced Barth's lost

Vocabularies, our only knowledge of certain Languages of Central Africa. "Of what use will they be?" said a cynical friend; "who will look at them?" This remark was discouraging, but it was not Philosophical. Of what use are the Labours of the Conchologist and the Botanist? I took up one day a large Quarto newly published by the Dublin Philosophical Society, an elaborate catalogue of shells, and though I am endowed to a great extent with the gift of sympathetic receptiveness, I could not understand one word, and a cold shudder passed over me, for I thought of my own Book in the unsympathetic hands of one who did not care for Philology and Africa.

The next step of Generalization is for some trained Scholar to take all the Vocabularies in hand, bring them to the same Method of Transliteration, examine each word, reduce it to its simplest form, cast out all Loan-words, and then publish a carefully digested Polyglotta of a limited size. To help this forward I have availed myself of my opportunities to distribute among all the Missionary Societies in Africa a copy of a form of Selected Words and Sentences, in order that it may be filled up in all the Languages, and separate Dialects of Languages, in use in their different Fields, and in one system of Transliteration.

When all are assembled before the great white Throne, pleading with one voice in mutually unintelligible words the merits of the Saviour, One alone will understand all. There will only be one Language then, the Language of the Angels. The imperfect coinage of words and marshalling of sentences will no longer be required. Language will have had its day. "Lo, a great multitude, "which no man could number, of all Nations and Kin-"dreds, and People, and Tongues, and they cried with a "loud voice."

Let me turn away from the subject of Language and say one Farewell word of the Missionaries, those good and unselfish men, who, for a high object, have sacrificed careers

which might have been great and honoured in their own Countries, and have gone forth to live in hovels, and sometimes to die; who, as it were, in the course of their striking hard on the anvil of Evangelization, their own proper work, have emitted bright sparks of Linguistic Light, which have rendered luminous a Region previously shrouded in darkness, and these sparks have kindled a corresponding feeling of warmth in the hearts of great, and to them personally unknown, Scholars, working in their studies in Vienna, Berlin, or some German University, Scholars who, alas! cared little for the object of the Missionaries' going forth, but who rejoiced exceedingly at the wonderful, unexpected, and Epoch-making results of their quiet labours. It was, as it were, Deep calling to Deep, when Ewald, Pott, Steinthal, Von der Gabelentz, F. Müller, Prætorius, and many others, turned away for a moment from the well-worn track of Arian and Semitic Philology to look into and expatiate upon the wonderful novelties revealed by Schlenker, Koelle, Christaller, Krapf, and Moffat, to admire the wild flowers of luxuriant development blooming in the African garden, no longer sealed up. I read the remark of a Missionary in the Kalahári Desert that the sight of the Great Bear above the horizon made him somehow feel nearer home. Such must have been the feeling of the African Scholar when he read in the Leipsic Journals the criticisms of the German Doctors, and felt that his labours were appreciated.

Appreciated! The time has hardly come for a just judgment on the subject. The Missionary is the peculiar outcome, the most wondrous development, and the great Glory of the Nineteenth Century. I am not careful as to who reads, or leaves unread, these last lines, which are dictated by a long and tried experience in Asia and a close observation of Africa from a distance, and a conviction that it is well for Mankind, that in addition to the sounding of the War-drum, the selfish cry of the

Merchant, and the lash of the Slave-driver, in the midst of Colonies, Commerce, and War, there should be in every part of the World, specially in the darkest, an honest unselfish Man, representing the highest and most chivalrous form of Morality in Regions, where it is least practised and most wanted: one who is not afraid to be the champion of the oppressed, the denouncer of the evil custom, the protestor against the bad Law. And if to some few of these Ambassadors of Christ it is given to be great Scholars, as well as good men, it is well also. I am not unmindful that of all the Languages in which Xerxes, King of Persia, issued his letters, to each Province in its own Language, only those two have survived, and are still living on the lips of Men, to which the oracles of God have been committed, Hebrew and Greek. I do not find that any Language has ever perished from the great Reservoir of Human Knowledge which has been elevated to the dignity of being the vehicle of Divine Knowledge, and I drew the attention of my dear and valued friends, the Negro Scholars on the Niger, to these two facts, in order that if, as true Patriots, they desired a prolonged life to the wonderful Languages of their Country, they should lose no time in committing to them some portion of God's Word, for the very fact of a Language being the chosen instrument of conveying Divine Truth to poor Mortal Men would confer upon it Immortality.

Nulla dies unquam memori vos eximet ævo.

APPENDICES.

APPENDIX C.

ABBREVIATIONS.

Afr.	Africa.	Hist.	History.
Voc.	Vocabulary.	Ant.	Antiquities.
G.	Grammar.	Arch.	Archives.
C. G.	Comparative Grammar.	Or.	Oriental.
		Assoc.	Association.
G. N.	Grammatical Note.	Cap.	Chapter.
D.	Dictionary.	Acad.	Academy.
T.	Texts.	Cat.	Catalogue.
Sen.	Sentences.	Cent.	Central.
Tr.	Translation.	Explo.	Exploration.
Spec.	Specimens.	Ethn.	Ethnology.
Tra.	Travels.	Sprach.	Sprachwissenschaft
Alph.	Alphabet.	N.S.	North, South.
Exped.	Expedition.	E.W.	East, West.
N.S., O.S.,	New and Old Series.	Geog.	Geographical.
MS.	Manuscript.	Miss.	Mission.
App.	Appendix.	Rom. Cath.	Roman Catholic.
Pref.	Preface.	O.T.	Old Testament.
Num.	Numerals.	N.T.	New Testament.
Nat.	Natural.	Port.	Portion.

Gen., Genesis. Exod., Exodus. Pro., Proverbs. Matt., Matthew.

B. F. Bible Soc.	British and Foreign Bible Society.
Church Miss. Soc.	Church Missionary Society.
Amer. Bible Soc.	American Bible Society.
S.P.C.K.	Society for Promoting Christian Knowledge.
J.R.A.S.	Journal of Royal Asiatic Society.
J. Bo. A.S.	Journal of Bombay Asiatic Society.
J.R.G.S.	Journal of Royal Geographical Society.
J. Bo. G.S.	Journal of Bombay Geographical Society.
P.R.G.S.	Proceedings of Royal Geographical Society.
T. Phil. S.	Transactions of Philological Society.

J.A.I.	Journal of Anthropological Institute.
J. Ethn. S.	Journal of Ethnological Society.
T. Ethn. S.	Transactions of Ethnological Society.
M. Anth. S.	Memoirs of Anthropological Society.
J. Amer. Or. Soc.	Journal of American Oriental Society.
J. Soc. A.	Journal of Société Asiatique.
B. Soc. G.	Bulletin of Société Géographique.
B. Soc. Ethn.	Bulletin of Société Ethnologique.
B. Soc. Phil.	Bulletin of Société Philologique.
Z.D.M.G.	Zeitschrift of German Oriental Society.
Z. Erd. G.	Zeitschrift of German Geographical Society.
Z. Ethn. G.	Zeitschrift of German Ethnological Society.
Mit. Afr. G.	Mittheilungen Africanische Gesellschaft.
I. J. Or. S.	Italian Journal of Oriental Series.
J. Amer. Phil.	Journal of American Philological Association.
Pet. Mit.	Petermann's Mittheilungen.
P.A.	Polyglotta Africána.

(L.) Latin. (G.) German. (Fr.) French. (I.) Italian.
(P.) Portuguese. (S.) Spanish. (D.) Dutch. (N.) Norwegian.

MEMORANDUM.

Where there is an accepted "Standard" evidenced by published works, *that* is entered first with the word "Standard" in the third Column: where none exists, and where there is no chief political or literary representative of a Language, independent of the recorded Dialects, but two or more Dialectal varieties of equal rank, with or without special designations, the number of Dialects is counted as one less than the number of varieties, so that in all cases the figure entered below each Language-name represents one less than the actual varieties of the Language. Without this precaution in many cases a Name would be counted twice, first as a Language, secondly as a Dialect of that Language, thus unduly swelling the total of varieties of human speech.

Example.—Arabic has eight varieties, but the Dialects are entered as seven, as the Standard represents the Language. Idzo of the Niger Sub-Group of the Negro Group has no Standard as yet, but five varieties are entered in the third Column, only four of which count as Dialects, as one represents the Language. In a few years one Dialect will stand out, and become the Standard.

APPENDIX C.

BIBLIOGRAPHICAL TABLE OF LANGUAGES, DIALECTS, LOCALITIES, AND AUTHORITIES.

SEMITIC FAMILY.

(10 *Languages;* 8 *Dialects.*)

NORTHERN BRANCH.

(2 *Languages;* 7 *Dialects.*)

No.	Language.	Dialect.	Locality.	Authority.
1.	Punic (dead)	—	Carthage	Gesenius, Movers, Euting.
2.	Arabic ...	1. Standard...	—	The Classical Language of the Korán.
		2. Eastern ...	Egypt, Tripolitána	Rogers, J.R.A.S. N.S. xi. 365. Spitta, G., 1880. Schweinfurth, Esploratore, 1883, 214.
		3. Maghribi ..	Tunisia ..... Algeria ..... Morocco	Von Maltzan, Z.D.M.G. 1873. Barth, E. Afr. Voc., 1862. Graberg, J.R.A.S. O.S. iii. 114.
		4. Zanzibári..	Zanzibár	Prætorius, Z.D.M.G. 1880, 217.
		5. Sudáni ...	Sudán	Koelle, P.A. 21.
		6. Sahári ...	Sahára.....	Barth, Tra., 1857.
		7. Shúwa ...	Bornu	do. E. Afr. Voc. 1862.
		8. Sheigieh...	Nubia	Koelle, P.A. 21. Barth, Tra., ii. 358, 456, 545, 1857. Schweinfurth, Tra. ii. 320, 1873. Denham and Clapperton, 94, 1826.

ETHIOPIC BRANCH.

(8 *Languages*; 1 *Dialect.*)

No.	Language.	Dialect.	Locality.	Authority.
1.	Gíz	—	Abyssinia.....	Ludolf, G.D., 1661, London, (L.) Dillmann, G.D., 1857–1862, Leipzig. (G.) Schrader, G., 1860, Göttingen. (G.) Sapéto, Report of Or. Congress, i. 97, Florence 1878. Hartmann, G., 1707, Frankfort. (G.) Wemmers, D., 1638, Rome. (L.)
2.	Amháric..	—	Abyssinia.....	Massaia, G., 1867, Paris. (L.) Prætorius, G., 1878, Halle. (G.) Isenberg, D., 1841, London. Ludolf, G. D., 1698. Frankfort. (L.) D'Abbadie, D., 1880, Paris. (F.) Blumhardt, Voc. Sen., 1867, Serampúr.
3.	Tigre ...	1. Standard... 2. Tigrinna... 3. Arkiko ... 4. Massouwa..	Abyssinia.....	Prætorius, G., 1871, Halle. (G.) Beurmann, Voc. } 1868, Leipzig. Merx, G.N. } (G.) Munzinger, Voc., 1865, Leipzig. (F.) D'Abbadie, Voc., J. Soc. A., 1843, 103. Dillmann, Voc., Gíz D., 1862. (G.)
4.	Harári ...	—	Harár, Galla-Land	Burton, G.N., 1856, First Footsteps in Afr., Voc. F. Müller, G.N., 1864, Vienna. (G.) Beke, Voc., T. Phil. S., 1845. Prætorius, G.N., Z.D.M.G., xxiii. D'Abbadie, J. Soc. A., 1843, 105.
5.	Argobba..	—	Galla-Land	Beke, G.N., Geog. Distribution of Languages, 1849. Isenberg, G. Amháric, iv.
6.	Gafat ...	—	Abyssinia.....	Beke, Voc., T. Phil. S., 1845. Beke, Geog. Distribution of Languages, 1849. Bruce, Tra., 1790, Voc. Bird, J. Bo. A.S., 1845, Voc. D'Abbadie, J. Soc. A., 1843, 104.
7.	Kambat..	—	Galla-Land	Krapf, Tra., 47, 1860. do. Pref. Mayer Voc., 1878, Basle (G.)
8.	Guragué..	—	Galla-Land	Krapf, Tra., 45–47, 1860. Beke, G.N., Geog. Distribution of Languages, 1849. Mayer, Voc., 1878, Basle. (G.) D'Abbadie, J. Soc. A., 1843, 104. (F.) Isenberg, G. Amhâric, iv. (F.)

HAMITIC GROUP.

(29 *Languages*; 27 *Dialects*.)

EGYPTIAN SUB-GROUP.

(2 *Languages*; 2 *Dialects*.)

No.	Language.	Dialect.	Locality.	Authority.
1.	Egyptian. (extinct)	—	Egypt	A separate literature.
2.	Koptic ... (dead)	1. Memphitic.	Lower Egypt	Schwartze, G., 1850, Berlin. (G.)
		2. Sahidic ...	Upper Egypt	Tattam, G., 1863, London.
		3. Bashmúric	The Delta	

LIBYAN SUB-GROUP.

(9 *Languages*; 15 *Dialects*.)

1.	Libyan ... (dead)		Morocco	Newman, D., 1882, London.
			Sahára.....	do., G.N., J.R.A.S., 1880, 417.
			Algeria	Faidherbe, Inscriptions, 1871, Paris. (F.)
			Tunisia	De Slane, Ibn Khaldún, Paris, 1841. (F.)
				Halévy, Études Berbères, J. Soc. A., 1874.
				Rinn, Origines Berbères, J. Assoc. Francaise, 1883, 778.
				Rochemonteaux, Or. Congress, 1876, Paris. (F.)
2.	Kabáil ...	1. Búgi	Little Kabylia.....	Hodgson, Notes on N. Afr., 1844, New York.
		2. Zouáve ...	Great Kabylia.....	
		3. Showiah...	Aures Mountains...	Hodgson, G. Sketch, 1834, Philadelphia.
		4. Wadi-Riah	Sahára.....	
		5. Wargla ...	Do.	Hanoteau, G., 1871, Paris. (F.)
		6. Beni-Mzab	Do.	Creusat, D., 1873, Algiers. (F.)
		7. Shamba ...	Do.	Sierakowsky, G.N., Voc., 1871, Dresden. (G.)
		8. {Beni-Mu-násir ...}	Sahel	
		9. Jerba	{Island in Mediterranean .....}	Jaubert, Brosselard, Delaporte, etc. { D., 1844, Paris. (F.) Duveyrier, Voc., 1858, Z.D.M.G., 176.

No.	Language.	Dialect.	Locality.	Authority.
Kabâil (*continued*):				
				Olivier, D., 1878, Paris. (F.)
				Ahmed Ben Khouas, G.N., 1880, Algiers. (F.)
				Coyne, Le Mzab, 1879, Algiers. (F.)
				Venture de Paradis, G., D., 1844, Paris. (F.)
				D'Avezac, B. Soc. G., 1840.
				Basset, J. Soc. A., 1883, 281.
				Masquerai, Arch. Miss. Scient., N.S., 1879, 375, 533.
3.	Tamáshek	1. Azjer	Sahára, North East	Hanoteau, G., 1860, Paris. (F.)
		2. Ahaggar...	North-West	Hornemann, Tra., 1803.
		3. Kel Owi...	South-East.	Marsden, G.N. in above Tra.
		4. {Awelim-} {miden..}	South-West	Duveyrier, Voc.; Z.D.M.G., xii. 176.
				Richardson, Tra., 1850, i. 161.
				Hodgson, Notes on N. Afr., 1844, New York.
				De Saulcy, Alph. Tifinag, J. Soc. A., 1843.
				Basset, J. Soc. A., 1883, 281.
				Barth, Tra., v., 1849.
4.	Ghât.....	—	Sahára.....	Newman, Libyan D., 1882, London.
				Newman, J.R.A.S., N.S. xii. 424.
				Freeman, G., 1862, London.
				Basset, J. Soc. A., 1883, 281.
5.	Ghadámsi	1. Ghadámsi..	Ghadâmis	Newman, J.R.A.S., N.S. xii. 423.
		2. Sokna.....	Sokna	Richardson, Tra., Voc., 1853.
				do. Foreign Office, Voc., 1847.
				Graberg, J.R.A.S., O.S. iv. 116, Voc.
				Dickson, J.R.G.S., xxii. 131, xxx. p. 255.
				Newman, Libyan D., 1882, London.
				Lyon, Tra., 1821, Voc. (Sokna).
				Koenig, Recueil, Voc., 1839. (F.)
6.	Shilha ...	—	Morocco	Ball, Morocco, App. K. 478.
				Jackson, do., 1820, Voc.
				Venture de Paradis, G. Berber, 1844. (F.)
				Hodgson, J.R.A.S., O.S. 1837, iv.
				Newman, do. do. 1848, ix.
				Washington, J.R.G.S., i. Voc.
				Basset, J. Soc. A., 1879, 477.
				do. do. 1883, 281.
				Shaw, Tra., 1738, Voc.
				Host, 1779, Copenhagen, Voc. (F.)
				Jones, Dissertation, 1715, Amsterdam. (L.)

No.	Language.	Dialect.	Locality.	Authority.
	Shilha (*continued*) :			
				Graberg, J.R.A.S.. O.S., 1836, iii.
				Hanoteau, G. Kabáil, 1858. (F.)
7.	Zénaga ...	—	Senegambia	Faidherbe, G.N., 1877, Lille. (F.)
				do. B. Soc. G., N.S., vol. vii. 89.
				Ball, Morocco, App. (Guenagui).
				Newman, J.R.A.S., 1880, 425.
				Masquerai, Arch: Miss. Scient. 1879, Algiers, 473, 533. (F.)
				Berenger-Féraud, Senegambie, 1879. (F.)
8.	Guanch... (dead)	1. Lancerotta.	Canary Islands ...	Glas, Hist., 1764, London.
		2. {Fuerte / Ventura}		Hodgson, Notes on N. Afr., 1844, New York.
		3. Gomera ...		Berthelot, Ant. Canarienne, Paris. (F.)
				Berthelot, J. Soc. Ethn., Paris, i. and ii.
				Macedo, J.R.G.S., vol. xi.
9.	Siwah ...	1. Siwah	Siwah	Drovetti, Tra., Paris, 1822. (F.)
		2. Aujila.....	Aujila	Hornemann, Tra., 1802, London.
				Minutóli, 1824-27, Voc. (G.)
				Cailliaud, Tra., Paris, 1826, Voc. (F.)
				Hanoteau, G. Kabáil, 1871, 329. (F.)
				Fr. Müller, Voc. (Aujila), 1827.
				Scholz, Reise, 1822, Leipsic.
				Marsden, Observations, London, 1802.

ETHIOPIC SUB-GROUP.

(18 *Languages;* 10 *Dialects.*)

1.	Somáli ...	—	Somáli-Land	Hunter, G., Voc., 1880, Bombay.
				Rigby, G.N., Voc., 1850, J. Bo. A.S., 129.
				Rigby, Origin of S. Race, T. Ethn. S., N.S., 1867, vol. v. 91.
				Prætorius, G.N., Z.D.M.G., 1870, 145.
				Revoil, Tra., 1881, Voyage aux Cap des Aromates. (F.)
				Saccóni, Voc., Sen., Exploratore, 1878, 105–11.
				Burton, First Footsteps in East Afr., 1836. (G.)
				Van der Decken, Reisen, G.N., ii. 321.
2.	Galla.....	1. Northern ..	N. of Shoa	Massaia, G., 1867, Paris. (L.)
		2. Eastern ...	Towards Somáli-Land	Krapf, Elements, 1840.
				do. Voc. (with six others), 1840.
		3. Southern ..	On the Hawash ...	

No.	Language.	Dialect.	Locality.	Authority.
Galla (*continued*):				
		4. Western ...	On the Godjeb ...	Tutschek, G., 1844-45, Munich.
		5. Equatorial.	On the Bántu Frontier	Isenberg, Remarks in Krapf's G. Lottner, T. Phil. S., 1860-61. Schmidt, G.N., Shoa, Z.D.M.G., xxii. Halévy, Voc., Revue Phil., i., ii., Paris. (F.) Mayer, Voc., 1848, Basle. (G.) Fischer, Sprache Süd Galla Land, Z. Ethn. G., x. 141. Emin Bey (Lango), Z. Ethn. G., 1822, 156.
3.	Bishári...	1. Hadendoa..	Nubian Desert ...	Almquist, G., 1880, Upsála. (G.)
		2. Hallenga..		do. D. in the Press, 1883.
		3. Ababde ...		F. Müller, G.N., Orient und Occident, 1864. (G.)
		4. Ben Amir..		Beke, Geog. Distribution of Languages, 1849. Lepsius, Nuba G., 1880. (G.) Reinisch, G.N., Barea G., § xix. Munzinger, Ost Afr. Studien, G.N. (G.) Hartmann, Die Bejah, Z. Ethn., 1882, G.N. (G.) Halévy (D. Hadendoa), Revue Linguistique, G.N., 1869, iii.
4.	Dankáli..	—	Abyssinian Coast..	Krapf, Tra., 563, 1843. Isenberg, Voc., 1840. Salt, Tra., Voc., 1809-10. Koenig, Receuil Voc., 1839. (F.) Munzinger, J.R.G.S., xxxix. (G.) Rüppell, Reisen, 1838. (G.) De Charency, B. Soc. Phil., 1877, 216. D'Abbadie do. do. Beke, Geog. Distribution of Languages, 1849. Caracciolo, Voc., L'Esplorazione, Naples, 1883.
5.	Bilin.....	—	Bogos	D'Abbadie, J. Soc. A., 1843, 105.
			N. of Abyssinia ...	Reinisch, G., 1882, Vienna. (G.) do. Texts, 1883, do. (G.) Munzinger, Sitten u. Recht., 1859, (G.) Munzinger, Voc. Halévy, Voc., Essai sur la Langue Agau (F.) Sapéto, Tra., Voc., Rome, 1857. (I.)
6.	Saho.....	—	Do.	Reinisch, G.N., Z.D.M.G., xxxii. Lottner, T. Phil. S., 1860-61. Ewald, Z. Kunde der Morgenland, v. 410.

No.	Language.	Dialect.	Locality.	Authority.
	Saho (*continued*):			
				D'Abbadie, J. Soc. A., G.N., 1843.
				F. Müller, Orient u. Occident, iii., G.N. (G.)
				Salt, Tra., 1809–10, 10.
				Norris, Prichard Nat. Hist. i. 296.
7.	Irob-Saho	—	Do.	Reinisch, G.N., Vienna, 1878. (G.)
8.	Agau.....	1. Hhamára..	South Abyssinia ...	Krapf, Tra., 1843.
		2. Damot . ..		Waldmeier, G.N., Voc., 1868, St. Chrischona. (G.)
		3. Lasta		Salt, Tra., 1809–10, Voc.
		4. Falásha ...		Beke, T. Phil. S., 1845, G.N.
				do. Geog. Distribution of Languages, 1849.
				Halévy, G.N., B. Soc. Phil., 1873. (Falásha.)
				Prætorius, G.N., Z.D.M.G., xxiii.
				Pott, G.N., Z.D.M.G., xxiii.
				Reinisch, G. Voc., Texts, in the Press. (G.)
				D'Abbadie, Langues de Kam, B. Soc. Phil., 1872.
				Bruce, Tra., 1790, Voc.
				Stern with Flad, Wanderings among the Falásha, 1862.
9.	Kunáma..	—	West Abyssinia ...	Reinisch, G., 1881, Vienna. (G.)
				Englund, G., Texts, Voc., 1873, Stockholm. (Swedish.)
				Munzinger, Ost-Afr. Studien, 1864. (G.)
				Salt, Tra., 1809–10, Voc.
				Halévy, G.N., Voc., B. Soc. Phil., 1874.
				Baker, Nile Tributaries, 1867.
10.	Barea.....	—	Do.	Reinisch, G., 1874, Vienna. (G.)
				Salt, Tra., 1809–10, Voc.
				Beke, Geog. Distribution of Languages, 1849.
				Munzinger, Ost-Afr. Studien, 1864. (G.)
				Halévy, Voc. (Nere), B. Soc. Phil., vol. i. 151.
				F. Müller, Algemeine Ethn., 1879, (G.)
				Lepsius, Nuba G., 1880. (G.)
11.	Gonga ...	—	Galla-Land	Beke, Geog. Distribution of Languages, 1849.
				Beke, T. Phil. S., 1845.
				D'Abbadie, Langues de Kam, Voc., B. Soc. Phil., 1872.
				Bird, J. Bo. G.S., 1845, Voc.
				Ludolf, G. Ethiopic, 1661. (L.)

No. Language.	Dialect.	Locality.	Authority.
12. Kaffa.....	—	Galla-Land	Beke, Geog. Distribution of Languages, 1849. Beke, T. Phil. S., 1845. D'Abbadie, Langues de Kam, B. Soc. Phil., 1872. Krapf, Tra., 58, 1843.
13. Woratta..	—	Galla-Land	Krapf, Pref., Mayer, Voc. 1878, Basle. (G.) Beke, Geog. Distribution of Languages, 1849. D'Abbadie, Langues de Kam, B. Soc. Phil, 1872. D'Abbadie, Letter to M. Renouard, 1845.
14. Yangára..	—	Galla-Land	Beke, Geog. Distribution of Languages, 1849. Beke, T. Phil. S., 1845, Voc. D'Abbadie, Langues de Kam, B. Soc. Phil., 1872.
15. Tambáro.	—	Galla-Land	Beke, Geog. Distribution of Languages, 1849.
16. Tufte.....	—	Galla-Land	Beke, Geog. Distribution of Languages, 1849.
17. She.....	—	Galla-Land	D'Abbadie, Letter to M. Renouard, 1845. D'Abbadie, Langues de Kam, Voc., B. Soc. Phil., 1872.
18. Nao	—	Galla-Land	D'Abbadie, Letter to M. Renouard, 1845. D'Abbadie, Langues de Kam, Voc., B. Soc. Phil., 1872.

NUBA-FULAH GROUP.

(17 *Languages*: 7 *Dialects*.)

NUBA SUB-GROUP.

(16 *Languages*; 3 *Dialects*.)

1. Nuba ...	1. Mahas ... 2. Kenús ... 3. Dongola.. 4. Fadidsha.	Central Nile Basin	Lepsius, G., D., 1880. (G.) Reinisch, G., D., 1879. (G.) Rüppell, Reisen, 1829, Voc. (G.) Koenig, Recueil Voc., 1839. (F.) Archangelo Carradori, D., MS., 1650. (I.) Schweinfurth, Tra., ii., 1873, 324. Ebers, Z.D.M.G., 1881, 207. Nerucci, I. J. Or. S., 1877–1882. (I.)

No.	Language.	Dialect.	Locality.	Authority.
2.	Koldaji ..	—	Kordofan	Munzinger, Ost-Afr. Studien, 1864, 539. (G.) Rüppell, Reisen, 1829, Voc., 370. (G.) Salt, Tra., Voc., 1809–10. Russegger, Voc., 1840. (G.) Lepsius, Letters from Egypt, 182, 1843. Prichard, Nat. Hist. i. 286. Prout, Kordofan, 11, 1875.
3.	Tumále'..	—	Kordofan	Tutschek, G.N., T. Phil. S., vol. iii. Tutschek, Bayer. Akad .Wissenschaft, Munich, xxv. 724. (G.) Munzinger, Ost-Afr. Studien, 1864, 541. (G.) Lepsius, Nuba G., 1880. lv. (G.) Logan, J. Indian Archipelago, 1856. Prout, Kordofan, 1875.
4.	Konjára..	—	Dar Fúr	F. Müller, Algemeine Ethn. 1879, 48. (G.) Munzinger, Ost-Afr. Studien, 1864, 48. (G.) Koenig, Recueil, Voc., 1839. (F.) Halévy, Voc., Revue Phil., 1874, 51. (F.) Lepsius, Nuba G., 1880, liii. Rüppell, Reisen, 1829, Voc. (G.) Salt, Tra., 1809–10, Voc.
5.	Kwáfi	—	Eastern Equatorial Africa	Krapf, G., 1854, Voc. Tübingen. Ewald, Z.D.M.G., i. 44. Lepsius, Nuba G., 1880, lix. (G.) Van der Decken, Reisen, 1871, ii. 24. (G.) New, E. Afr., p. 357, 1873 Wakefield, J.R.G.S., xl. Farler, J.R.G.S., 1879. Last, MS. Voc., 1881.
6.	Masai	—	Eastern Equatorial Africa	Erhardt, Voc., 1857, Wurtemburg. New, E. Afr., 1873, Voc. Last, Voc., J.R.G.S., 1883. Wakefield, J.R.G.S., xl. Farler, J.R.G.S., 1879. Lepsius, Nuba G., 1880, lix. (G.)
7.	Berta	—	West of Abyssinia, on the Blue Nile	Beltráme, Senár and Shangalla, 1879. (I.) Beke, Geog. Distribution of Languages, 1849. Beke, T. Phil. Soc., 1845. Halévy, Voc., Revue Phil., 1874. (F.) Marno, Reisen, 1874, Voc. (G.) Salt, Tra., 1809–10, Voc.

No.	Language.	Dialect.	Locality.	Authority.
8.	Kamamil.	—	Left bank of the Blue Nile.....	Rüppell, Reisen, 1829, Voc. (G.) Cailliaud, Voyage de Meroe, 1826, Voc. (F.) Beke, Geog. Distribution of Languages, 1849. Tutschek, Voc., T. Phil. Soc., 1850, 139.
9	Funj	—	On the Blue Nile...	Marno, Reisen, 1864, Voc., 481. (G.) Rüppell, Reisen, 1829, Voc. (G.) Munzinger, Ost-Afr. Studien, 557, 1864. (G.) Lejean, Voyage aux deux Nils, 1865, 177. (F.)
10.	Tabi	—	On the Blue Nile...	Marno, Reisen, 1864, Voc. (G.)
11.	Haméj ...	—	On the Blue Nile..	Marno, Reisen, 1872, Voc. (G.) Long, Cent. Afr., 1876.
12.	Golo	—	West of the White Nile, 8 North Lat.....	Schweinfurth, Tra., ii. 349, 1873. do. Linguistische Ergebnisse, 1873, Voc. (G.) Rüppell, Reisen, Voc., 1829. (G.)
13.	Krej	—	Dar Fertit, 7° to 8° North Lat.	Schweinfurth, Tra., ii. 365, 1873. do. Linguistische Ergebnisse, 1873, Voc. (G.) Rüppell, Reisen, 1829, Voc. (G.)
14.	Sehre	—	Intermixed with the Golo, No. 12	Schweinfurth, Tra., ii. 368, 1873.
15.	{Nyam- {Nyam	—	West of the White Nile.....	Schweinfurth, Tra., ii. 3, 1873. do. Linguistische Ergebnisse, 1873, Voc., Sen. (G.) Long, Cent. Afr., 1876, 260, Voc. Petherick, Egypt, 1861, 457, Voc. Baker, T. Ethn. S., v. 236. Miss. Cath., 1881, 351. (F.)
16.	Monbutto	—	On the River Welle	Schweinfurth, Tra., 1873, ii. 82. Long, Cent. Afr., 1876, Voc. Pott, Z.D.M.G., xxvii. Junker, Pet. Mitt., 1882–83.

FULAH SUB-GROUP.

(1 *Language;* 4 *Dialects.*)

1.	Fulah ...	1. Fúta Jalo 2. Fúta Toro 3. Sokoto ... 4. Niger .... 5. Bornú....	Western and Central Africa, North of Equator	Reichardt, G., 1876. do. Voc., 1878. Macbriar, G., 1854 (edited by Norris). Barth, Cent. Afr., Voc., 1863, G.N., Voc. Baikie, G.N., 1861.

No.	Language.	Dialect.	Locality.	Authority.
Fulah (*continued*) :				
				Faidherbe, Essai sur la Langue Poul, 1875, Paris. (F.)
				Faidherbe, Voc., St. Louis, Senegál, 1860. (F.)
				Norris, 1840, Voc.
				Kilham, 1839, Voc.
				Lyon, Tra., 1818, Voc.
				Mollien, Tra., 1820, Voc.
				Clapperton, Tra., 1829.
				D'Eichtal, Hist. des Fulah, B. Soc. Ethn., 1841, Voc.
				Koelle, P.A., Voc., xii. C. 6.
				Barbot, Guinea, Churchill, v., Voc.
				Seetzen, Nachricht, 1810, Voc. (G.)
				Krause, Esploratore, 1883, G.N. (I.)
				Lepsius, Nuba G., 1880, xxxix. (G.)
				F. Müller, Algemeine Ethn., 1879, p. 478. (G.)
				Vater, Mithridates, iii. 153. (G.)

NEGRO GROUP.

(195 *Languages;* 49 *Dialects.*)

A. ATLANTIC SUB-GROUP.

(67 *Languages;* 24 *Dialects.*)

I. NORTHERN SECTION.

(28 *Languages;* 11 *Dialects.*)

1.	Wolof	—	Senegambia.....	Boilat, G., Paris, 1838. (F.)
				Roger, G., Paris, 1829. (F.)
				Dard, G., D., Paris, 1825–26. (F.)
				Kobes, G., 1869, Senegambia. (F.)
				Rom. Cath. Miss., Dakar, D., 1856. (F.)
				Faidherbe, Voc., 1869, St. Louis. (F.)
				Fieldhouse, G., 1878, London.
				Lepsius, Nuba G., 1880, xxxviii. (G.)
				F. Müller, Grundriss der Sprach. 1877, G.N. (G.)
				Koelle, P.A., Voc. xii. A.

No.	Language.	Dialect.	Locality.	Authority.
2.	Serér.....	1. Sine ..... 2. None.....	Senegambia	Lamoise, G., Senegambia, 1873. (F.) Faidherbe, G.N., St. Louis, 1865, Annuaire de Senegambie. (F.) Beranger-Féraud, Peuplades de Senegambie, 1879, 284. (F.) Senegál Voc., B. Soc. Ethn., 1845. Koelle, P.A., Voc., i. B. 2. Mollien, Tra., ii. 278, 1820, Voc. D'Avezac, B. Soc. Ethn., 1841, Voc.
3.	Serekhúle	1. Gadzága.. 2. Azer ..... 3. Dyenáma	Senegambia.....	Faidherbe, G.N., Paris, 1881. (F.) do. Voc., St. Louis, 1860. (F.) Senegál Voc., B. Soc. Ethn. 1845. Koelle, P.A., Voc., xii. Aa. iii. D'Avezac, B. Soc. Ethn., 1841. Voc. Barth, Tra., v. 504, 1857. Krause, MS. Letter, 1881.
4.	Bambára.	—	Senegambia.....	Dard, D., 1825, Wolof D. (F.) Norris, Voc., 1841. Kilham, Voc., 1828. Caillie, Voyage Timbaktú, 1830, Voc. (F.) Bowditch, Miss., 1817, Voc. Goldberry, Tra., Paris, 1802, Voc. (F.) Steinthal, Mande Sprache, 1867. (G.) F. Müller, Grundriss der Sprach. 1877, G.N. (G.) Koelle, P.A., Voc., ii. 2.
5.	Mande ...	1. Kabú-nga 2. Toro-nka. 3. Jalú-nka 4. {Kanka-nka...}	Senegambia.....	Macbriar, G., Voc., 1837. Norris, Voc., 1841. Jackson, Timbaktú, 1826, Voc. Caillie, Timbaktú, 1830, Voc. Washington, Voc., J.R.G.S., i. Kilham, Voc., 1828. Steinthal, Mande Sprache, Berlin, 1867. (G.) Clarke, Spec., 1849, Voc. Wilson, W. Afr., 1856, G.N. D'Avezac, J. Soc. Ethn., 1841, Voc. Oldendorp, Geschichte der Miss. Voc. (G.) Koelle, P.A., Voc. ii. x. Goldberry, Tra., Paris, 1802, Voc. Senegál Voc., B. Soc. Ethn., 1845. Lepsius, Nuba G., 1880, xxxvi. (G.) F. Müller, Grundriss der Sprach. 1877. (G.)

No.	Language.	Dialect.	Locality.	Authority.
6.	Felup.....	—	On the River Casamanza	Koelle, P.A., Voc., i. A, D'Avezac, B. Soc. Ethn., Voc., 1841–46. Senegál Voc., B. Soc. Ethn. 1845.
7.	Banyun ..	—	On the River Casamanza	Senegál Voc., B. Soc. Ethn., 1845. Koelle, P.A., Voc., xii. A. b. 1.
8.	Bolo	—	On the River Cacheo	Koelle, P.A., Voc., i. B. 1.
9.	Pepel	—	On the River Casamanza	Koelle, P.A., Voc., i. B. 3.
10.	Bulanda..	—	On the River Cacheo	Koelle, P.A., Voc., xii. A. b. 3.
11.	Biafadé ..	—	On the River Geba	Koelle, P.A., Voc., i. C. 1.
12.	Bisságos..	1. Ankáras .. 2. Wún	Bissagos Islands	Koelle, P.A., Voc., i. B. 3.
13.	Nalu.....	—	On the Rio Grande	Koelle, P.A., Voc., xii. A. b. 2. Corre, Idiomes de Rio Nunez, 1877, Voc. (F.)
14.	Landúma.	—	On the Rio Grande	Koelle, P.A., Voc., xii. A. b. 5. Corre, Idiomes de Rio Nunez, 1877, Voc. (F.)
15.	Baga.....	—	On the Rio Nunez..	Koelle, P.A., Voc. i. D. 1. Corre, Idiomes de Rio Nunez, 1871, Voc. (F.)
16.	Tene.....	—	In the Interior East of Súsu	Koelle, P.A., Voc., ii. 6.
17.	Súsu.....	1. Solíma ... 2. Kise-Kise	On the Rio Pongas	Brunton, Voc., Edinburgh, 1802. Duport, G.N., S.P.C.K. J. L. Wilson, J. Amer. Or. Soc., Voc., i. 365. Corre, Idiomes de Rio Nunez, 1877, Voc. (F.) Kilham, Voc., 1828. Koelle, P.A., Voc., ii. 5. Norris, Voc., 1841. Clarke, Spec., Voc., 1849. Steinthal, Mande Sprache, 1867. (G.) F. Müller, Grundriss der Sprach. G.N., 1877. (G.)
18.	Bullom...	1. Standard . 2. Mampua .	On the Rio Scarcies Sherbro' Island....	Nylander, G., Voc., 1814. Kilham, Voc., 1828. Koelle, P.A., Voc., i. D. 4. Lepsius, Nuba G., 1880, G.N., xxxvii. (G.) F. Müller, Grundriss der Sprach. G.N., 1877. (G.)
19.	Temne ...	1. Quiah .... 2. Lokko. ... 3. Koranko	On the Rio Scarcies	Schlenker, G., 1854, Stuttgart. do. D., 1880, London. do. Collection of Traditions, 1861, London. Knoedler, Primer, 1865. Lepsius, Nuba G., 1880, xxxvii., G.N. (G.) F. Müller, Grundriss der Sprach. 1877, G.N. (G.)

No. Language.	Dialect.	Locality.	Authority.
20. Limba ...	—	On the Rio Scarcies	Koelle, P.A., Voc., A. b. 4.
21. Kono.....	—	In the Interior, East of Sierra Leóne	Koelle, P.A., Voc., ii. 3.
22. Mende ...	—	In the Interior, East of Sierra Leóne	Schön, G., 1882, S.P.C.K. do. Voc , 1883, S.P.C.K. Amer. Mende Mission, Sherbro', G., 1874. do. do. do. Voc. Kilham, Voc., 1828. Norris, Voc., 1841. Clarke, Spec., Voc., 1849.
23. Vei	—	In Liberia, on the River Gallina ...	Koelle, G., Voc., 1854. Forbes, Alph., J.R.G.S., xx. Steinthal, Mande Sprache, 1867. (G.) Norris, Voc., 1841, G.N., 1851. Clarke, Spec., 1849, Voc. Lepsius, Nuba G., 1880, xxxvi., G.N. (G.) F. Müller, Grundriss der Sprach., 1877, G.N. (G.)
24. Kissi	—	In the Interior, East of Mende...	Koelle, P.A., Voc., i. D. 5. Kilham, Voc., 1828. Norris, Voc., 1841.
25. Gbandi...	—	In the Interior, East of Vei	Koelle, P.A., Voc., ii. 7.
26. Kirím	—	In the Interior, North of Vei	Koelle, Vei G. 111.
27. Kanga ...	—	On the Frontier of the Mande-nga, not on the Map.	Oldendorp, Geschichte der Miss., i. 346. (G.) Bowditch, Miss., 505, Num., 1819. Clarke, Spec., 1849, Voc.
28. Mangri...	—	On the Frontier of the Mande-nga, not on the Map.	Oldendorp, Geschichte der Miss., i. 346. (G.)

II. SOUTHERN SECTION.

(39 *Languages;* 13 *Dialects.*)

1. Dewoi ...	—	In Liberia, on the River St. Paul..	Koelle, P.A., Voc., iii. A. do. Vei G., 111.
2. Pessa	—	In the Interior, North of Dewoi.	Kilham, Voc., 1828. Norris, Voc., 1841. Clarke, Spec., 1849, Voc.
3. Gura.....	—	In Liberia, on the River St. Paul..	Koelle, P.A., Voc., xii. A. 4.
4. Basa	—	Liberia, on the Coast	Crocker, G.N., 1844, Liberia. Kilham, Voc., 1828. Koelle, P.A., Voc., iii. A. 2. F. Müller, G.N., Akad., Wien, 1877. (G.)

No.	Language.	Dialect.	Locality.	Authority.
5.	Kru	—	Liberia, on the Coast	Usera y Alarcon, Madrid, 1845. (S.) Koelle, P.A., Voc., iii. A. 3. Norris, Voc., 1841. Kilham, Voc., 1828. Clarke, Spec., 1849, Voc. F. Müller, G.N., Akad. Wien, 1877. (G.)
6.	Grebo.....	—	Liberia, on the Coast at Cape Palmas	Payne, G., New York, 1864. do. D., do. 1860. Koelle, P.A., Voc., iii. A. 4. H. Thomson, Niger Exped., 18, Voc. F. Müller, G.N., Akad., Wien, 1877. (G.) Sayce, Contemporary Review, 1876. J. L. Wilson, G.N., Cape Palmas, 1838. do. D., 1839.
7.	Busi	—	In the Interior, on the River St. Paul	Koelle, P.A., Voc., ii. 11.
8.	Gbese	—	In the Interior, on the River St. Paul	Koelle, P.A., Voc., ii. 10.
9.	Mano	—.	In the Interior, East of Basa .	Koelle, P.A., Voc., ii. 12.
10.	Gio	—	In the Interior, North of Kru ...	Koelle, P.A., Voc., ii. 13.
11.	Gbe	—	In the Interior, North of Kru ...	Koelle, P.A., Voc., iii. 5.
12.	Avekvom.	—	On the Ivory Coast, between Cape Palmas and the River Asíni	Clarke, Spec., 1849, Voc. Christaller, Ashánti G., xxii. J. L. Wilson, J. Amer. Or. Soc., vol. i.
13.	Asíni.....	—	On the River Asíni	Christaller, Ashánti G., xxii. do. do. D., 637. do. do. G., xx. Bowditch, Miss., 1819, Num.
14.	Ashánti...	I. Akán ..... II. Akwapém III. Bron ... IV. Fanti	Ashánti-Land, Gold Coast	Christaller, G., 1875, Basle. do. D., 1881. Riis, G., 1854, Basle. Christaller, Locher, Zimmermann, D., 1874. Carr and Brown, G., Cape Coast, 1860. Protten, G., Copenhagen, 1764. (Danish.) Pott, G.N., Z.M.G., viii. 413. Steinthal, G.N., Z. Sprachkunde, 1876, 164-172. (G.) Isert, Tra., Voc., 1788. Lepsius, Nuba G., 1880, xxxvii., G.N. (G.) F. Müller, Grundriss der Sprach., 1877, G.N. (G.)

No. Language.	Dialect.	Locality.	Authority.
Ashánti (*continued*):			
			Koelle, P.A., xii. B. i.
			W. G. Müller, (Fetu) Voc. 1673. (G.)
			Bowditch Miss., G.N., 1819.
			J. R. Wilson, J. Amer. Or. Soc., 1849, Voc.
			Halleur, Abecedarium. (G.)
15. Obutu	—	Ashánti-Land	Christaller, Ashánti G., xx.
			do. do. D., 639.
16. Guan	—	Ashánti-Land.....	Christaller, Ashánti G., xx.
			do. do. D., 642.
			Riis, Ashánti G., 3.
			Zimmermann, Akrá G., ix.
			Clarke, Spec., 1849, Voc.
			Bowditch Miss., 1819, Voc.
17. Kong	—	Kong Mountain ...	Bowditch Miss., 1819, Num.
			Christaller, Ashánti D., 648.
			Clarke, Spec., 1849, Voc.
18. Banda ...	—	North of Ashánti-Land	Christaller, Ashánti G., xiv.
			do. do. D., 648.
			Clarke, Spec., 1849, Voc.
19. Gyaman..	—	North of River Tanno	Christaller, Ashánti G., xiv.
			do. do. D., vii., 646.
			Bowditch Miss., 1819, Voc., 169.
20. Akrá.....	I. Gá	Gold Coast, near the Mouth of the River Volta.....	Zimmermann, G., Voc., Stuttgart, 1858.
	II. Adampi.		do. Primer, 1852, Basle.
			Bowditch Miss., 1819, Voc.
			Koelle, P.A., Voc., iii. B. 1.
			Christaller, Locher, Zimmermann, D., 1874.
			J. Amer. Or. Soc. vol. i., Voc.
			Rask, Introduction, Copenhagen, 1828. (Danish.)
			Protten, G., 1764, Danish, edited by Rask.
			Lepsius, Nuba G., 1874, G.N., xxxv. (G.)
			F. Müller, Grundriss der Sprach., 1877, G.N. (G.)
21. Ewé	I. Mahi ...	Dahomé-Land, on the Slave Coast.	Schlegel, G., Voc., 1856. (G.)
	II. Dahomé.		Kilham, 1828, Voc.
	III. Whidah.		Norris, 1841. Voc.
	IV. Anfue ...		Clarke, Spec. 1849, Voc.
	V. Anlo		Courdioux, D., 1881. (F.)
			Koelle, P.A., Voc., iii. B.
			Bouche, G., B. Soc. Geog., 1874, 561.
			Lepsius, Nuba G., 1880, G.N., xxxiii. (G.)
			F. Müller, Grundriss der Sprach., 1877, G.N. (G.)

No.	Language.	Dialect.	Locality.	Authority.
22.	Yariba ...	I. Egba	Yariba-Land, from	S. Crowther, G., 1852.
		II. Yagba ...	the Slave Coast	do. D., (Vidal Pref.
		III. Dsumu..	to the Basin of	Pott, G.N., Z.M.G., viii. 413.
		IV. Ife	the Quorra	Bowen, G., D., Washington,
		V. Ondo	Branch of the	1858.
		VI. Eyo.....	River Niger.....	Wood, G.N., 1879.
				Raban, Voc., 1830.
				Vidal, Voc., G.N., 1852.
				Bouche, G.N., 1880. (F.)
				D'Avezac, Voc., B. Soc. Ethn. (F.)
				Toy, G.N., J. Amer. Phil. Assoc., ix. 1878.
				Koelle, P.A., Voc., C., 1.
				J. R. Wilson, Kilham, Norris, Clarke, Bowditch, Douville, Clapperton, Voc.
				F. Müller, Grundriss der Sprach., 1877, G.N. (G.)
				Lepsius, Nuba G., 1880, G.N., xxxvii. (G.)
23.	Ebe	—	On the Quorra Branch of the River Niger	Koelle, P.A., Voc., vi. 7.
				S. Crowther, Journal, 1859, 147.
24.	Kambári.	—	On the Quorra Branch of the River Niger	Baikie, Map, Foreign Office Despatches, 1862.
				Clapperton, Tra., 1827, 95.
				S. Crowther, Journal, 1852, 134.
25.	Boko.....	—	North of Dahomé-Land and Yariba-Land	Koelle, P.A., Voc., xii. B. 3.
26.	Barba	—	Do.	Koelle, P.A., Voc., xii. B. 2.
27.	Borgu	—	Do.	Koelle, P.A., 17.
				S. Crowther, Journal, 1859, 134, 147, 162.
				Clapperton, Tra., 1827, 165.
28.	Yola.....	—	North of Kong Mountains, and South of the Quorra Branch of River Niger	Koelle, P.A., Voc., iv. D. 2.
29.	Kasm.....	—	Do.	Koelle, P.A., Voc., iv. D. 1.
30.	Koáma ...	—	Do.	Koelle, P.A., Voc., iv. C. 1.
31.	Legba	—	Do.	Koelle, P.A., Voc., iv. B. 1.
32.	Kauri.....	—	Do.	Koelle, P.A., Voc., iv. B. 2.
				Bowditch Miss., 178.
				Clarke, Spec., Voc., 1849.
				Kilham, Voc., 1828.
				Norris, Voc., 1841.
				Christaller, Ashanti G., xiv., D., 637, 648.
33.	Bagbalen	—	Do.	Koelle, P.A., Voc., iv. C. 2.
34.	Kiamba...	—	Do.	Koelle, P.A., Voc., iv. B. 3.
35.	Jelána ...	—	Do.	Koelle, P.A., Voc., iv. B. 1.
				Bowditch Miss., 181, Voc., 1819.
36.	Gurma ...	—	Do.	Koelle, P.A., Voc., iv. A. 4.

No.	Language.	Dialect.	Locality.	Authority.
	Gurma (*continued*):		North of Kong Mountains, and South of the Quorra Branch of River Niger.	Barth, Tra., iv. 550, 1857, MS. Voc. Baikie, Map, Foreign Office Despatches, 1862.
37.	Gurésha..	—	Do.	Koelle, P.A., Voc., iv. A. 3.
38.	Mose.....	—	Do.	Koelle, P.A., Voc., iv. A. 1. Bowditch Miss., 1819, 180, Voc. Christaller, Ashánti G., xx., D., 649. Barth, Tra., 1857, 550, MSS. Voc.
39.	Tombo ...	—	In the Northern Bend of the Quorra Branch of the River Niger	Barth, Tra., 1857, 550, MSS. Voc.

NIGER SUB-GROUP.

(38 *Languages*; 13 *Dialects*.)

WESTERN SECTION.

(23 *Languages*; 12 *Dialects*.)

1. Idzo	I. Bonny II. Brass III. Okrika IV. Akassa V. New Kalabár	Delta of the River Niger	Köhler, Bonny Sprache, Göttingen, Voc., 1848. (G.) Taylor, Primer, 1862. Carew, Primer, 1864–70. Baikie, Explor. Exped., 1856, 419. Norris, Voc., 1841. Clarke, Spec. Voc., 1849. Koelle, P.A., Voc., v. C. 1–2. Daniell, Voc., 1850. D. Crowther, MS. Memo., 1881.
2. Izekíri ...	—	West of the Idzo	Baikie, Explor. Exped., 359, 420. D. Crowther, MS. Memo., 1881. Kilham, Voc., 1828. Clarke, Spec., Voc., 1849. Norris, Voc., 1841. D'Avezac, Voc., B. Soc. Ethn., ii. 48. Laird and Oldfield, Exped., 1837, vol. i. 441, vol. ii. 446, Voc. Koelle, P.A., Voc., iii. C. m., v. B. 3, 4, 5.
3. Ibo	I. Isoáma II. Elugu III. Abadja IV. Abo	Central Basin of the River Niger	Schön, G., 1861. do. Voc., 1883, S.P.C.K. Taylor and S. Crowther, Primer, 1834.

No. Language.	Dialect.	Locality.	Authority.
Ibo (*continued*):			
			Smart, Primer, 1883.
			Clapperton, Tra., 1827, Voc.
			Kilham, Voc., 1828.
			Norris, Voc., 1841.
			Clarke, Spec., Voc., 1849.
			Baikie, Expl. Exped. 1856, 419, Voc.
			Koelle, P.A., Voc., v. A.
			Goldie, Pref. Efik, D., xliii., 361.
			D. Crowther, MS. Memo., 1881.
			F. Müller, Grundriss der Sprach. 1877. (G.)
			Lepsius, Nuba G., 1880, G.N., xxiii. (G.)
4. Kukurúku	—	West of the Ibo	D. Crowther, MS. Memo., 1881.
			S. Crowther, Diary, 1854, 178.
			Johnson, Church Miss. Soc. Annual Report, 1881.
			Baikie, Foreign Office Despatches, 1862, 4.
5. Igára ...	—	East Bank of the River Niger, N. of the Ibo	D. Crowther, MS. Memo., 1881.
			Clarke, Spec., Voc., 1849.
			Comber, Primer, 1867.
			Koelle, P.A., Voc., iii. C. 2.
			S. Crowther, Diary, 1854, 200.
6. Igbira ...	I. Panda	Confluence of the Binué and Quorra Branches of the Niger	D. Crowther, MS. Memo., 1881.
	II. Hima		Koelle, P.A., Voc., vi. 8, 9.
			Clarke, Spec., Voc., 1849.
			Baikie, Expl. Exped. 1856, 420.
			Comber, Primer, 1866.
			S. Crowther, Diary, 1854, 201.
			Williams, Reading-Book, 1883, S.P.C.K.
7. Kakanda	I. Bunu	South of the Quorra Branch, on the West Bank of the River Niger	D. Crowther, MS. Memo., 1881.
	II. Basa		Baikie, Expl. Exped., 1856, 420.
			Laird and Oldfield, Exped., 1837, 421, Voc.
			Koelle, P.A., Voc., C. i. f.
			Clarke, Spec., Voc., 1849.
			S. Crowther, Report of Overland Journey, 1871, 10, 11.
			Norris, Voc., 1841.
8. Nupe ...	I. Gbedeghi	Lower Basin of the Quorra Branch of the River Niger	S. Crowther, G., Voc., 1864.
	II. Bini		do. Primer, 1860.
	III. Basa-Kumi		Clarke, Spec., Voc., 1849.
			Koelle, P.A., Voc., vi. 1, 2, 3; viii. B. 1, 2; C. 2.
9. Awáre ...	—	Betwixt Kakanda and Yariba Land	Baikie, Foreign Office Despatches, 1862, 4.
10. Asu	—	Betwixt Nupe and Kambári	Baikie, Foreign Office Despatches, 1862, 4. Church Miss. Soc.
11. Gbari ...	—	North of Nupe	Johnson, Church Miss. Soc. Annual Report, 1881.
			Baikie, Foreign Office Despatches, 1862, 4.

No. Language.	Dialect.	Locality.	Authority.
12. Yasgua...	—	East of Nupe	Koelle, P.A., Voc., xii. E. Baikie, Foreign Office Despatches, 1862.
13. Dsaba ...	—	North-East of Nupe.	Koelle, P.A., Voc., xii. E. Baikie, Map, Foreign Office Despatches, 1862.
14. Doma ...	I. Doma II. Arago	On the Binué Branch of the River Niger	S. Crowther, Diary, 1854, Voc. Baikie, Expl. Exped., 1856, 420. Baikie, Foreign Office Despatches, 1862, 4.
15. Michi ...	—	On the Binué Branch of the River Niger	S. Crowther, Diary, 1854, 202, Voc. Baikie, Expl. Exped., 1856, 420. Koelle, P.A., Voc., xii. E. 19. Bleek, Note in S. Crowther's Diary, 234.
16. Júku.....	—	Kororófa, South of the Binué Branch of the River Niger	Baikie, Expl. Exped., 1856, 420. Koelle, P.A., Voc., viii. C. 1. S. Crowther, Diary, 1854, 202, Voc. Barth, Tra., ii. 575.
17. Boritsu...	—	North of the Binué Branch of the River Niger	Koelle, P.A., Voc., xii. E. 20.
18. Afu	—	Do.	Johnson, Church Miss. Soc. Annual Report, 1881. do. Private Letter, 1883. Baikie, G.N. (Hausa and Fulfulde), 1861. Rohlfs, Reisen, 1880. (G.)
19. Mbaríke	—	Do.	Koelle, P.A., Voc., xii. E. 18.
20. Jaráwa...	—	Do.	Koelle, P.A., Voc. xii. E. 2. Baikie, Foreign Office Despatches, 1862.
21. Kadara	—	Do.	Baikie, MS. Voc., J.R.G.S. 1867.
22. Daróro	—	Do.	Baikie, MS. Voc., J.R.G.S. 1867.
23. Kwána	—	In Adamáwa	Barth, MS. Voc.

EASTERN SECTION.

(15 *Languages*; 1 *Dialect.*)

1. Efik	I. Ibóko II. Ibibio	Estuary of the Cross River	Goldie, G., Edinburgh, 1868. do. G.N. and D., Glasgow, 1874. Waddell, Voc., 1846. Edgerley, Voc., 1849. Koelle, P.A., Voc. xii. E. 1. Kilham, Voc., 1828. Clarke, Spec., Voc., 1849. J. Amer. Or. Soc., i. 4, 349, 1849, Voc. F. Müller, Grundriss der Sprach., 1877, G.N. (G.)

No. Language.	Dialect.	Locality.	Authority.
Efík (*continued*):			
			Lepsius, Nuba G., 1880, G.N., xxxii. (G.)
2. Kwa.....	—	On the Coast, South of Efík	Goldie, Pref. Efík D., xliii., Voc. Baikie, Expl. Exped., 1856, 420. Köhler, Bonny Sprache, 2, 1848. (G.) J.R.G.S., 1882, 94. Robertson, Notes on Afr., 1819, 318, Voc.
3. Andóni...	—	On the River Antonio	Köhler, Bonny Sprache, 2, 1848. (G.) Baikie, Expl. Exped., 1856, 419. Clarke, Spec., Voc., 1849. Goldie, Efík D., 354.
4. Akayon...	—	North of Efík	Goldie, Pref. Efík D., xliii.
5. Usahadet	—	Do.	Goldie, Pref. Efík D., xliii.
6. Uwet.....	—	Do.	Goldie, Pref. Efík D., xliii.
7. Umon ...	—	Do.	Goldie, Pref. Efík D., xliii. 361. J.R.G.S., 1882, 94, 95. Koelle, P.A., Voc. xii. D. 1.
8. Akurakura	—	On the Southern Branch of the Cross River	Koelle, P.A., Voc. xii. E. 51. J.R.G.S., 1882, 95. Clarke, Spec., Voc., 82, 1849. Goldie, D., 354.
9. Moko ...	—	South of the bend of the Cross River	Oldendorp, Geschichte der Miss., 346. (G.) Kilham, Voc., 1828. Norris, Voc., 1841. Clarke, Spec., Voc., 91, 1849. Koelle, P.A., 11.
10. Atam ...	—	Do.	Goldie, Efík D., 355. Clarke, Spec., Voc., 70, 89, 93, 1849. Koelle, P.A., Voc. viii. A. 2.
11. Okam ...	—	On the Cross River	Koelle, P.A., Voc. xii. E. 6.
12. Eafen ...	—	Do., not on the Map	Koelle, P.A., Voc. viii. A. 4.
13. Ekatamfulu	—	Do. Do.	Koelle, P.A., Voc. viii. A. 1.
14. Nki	—	On the Cross River	Koelle, P.A., Voc. xii. E. 8.
15. Mbofon...	—	Do., not on the Map	Koelle, P.A., Voc. viii. A. 3.

CENTRAL SUB-GROUP.

(59 *Languages;* 11 *Dialects.*)

1. Súrhai ...	I. Timbaktú II. Emghedési	On the Upper Basin of the Quorra Branch of the Niger	Barth, Cent. Afr. Voc., 1863, Voc., G.N. Barth, J.R.G.S., xxi., Voc. (Emghedési). Lepsius, Nuba G., 1880, xlvii. Bowditch, Miss., 1819, 195, Voc. Lyon, Tra., 1821, Voc.

No.	Language.	Dialect.	Locality.	Authority.
	Súrhai *(continued)*:			Caillie, Timbaktu, 1820, Voc. (F.)
				Denham and Clapperton, 1826, Voc.
				Koelle, P.A., Voc. xii. G. 2.
				Clarke, Spec., Voc., 1849.
				F. Müller, Grundriss der Sprach., 1877, G.N., vol. i. part i. 157. (G.)
				F. Müller, Algemeine Ethn., 1879, (G.)
				Hodgson, Notes on N. Afr., 1844, Voc.
				Cooley, Negro-Land, 1841.
2.	Hausa ...	I. Katsena II. Kano III. Gobir IV. Daura V. Zariya VI. Kabbi	Central Africa, North of the Equator	Norris, Dialogues, Arabic, Hausa, Kanúri, 1853.
				Richardson, Sen., Foreign Office, 1847.
				Schön, G., Texts, 1862,
				do. D., 1876.
				do. Reading-Book, Sen., Texts, Voc., 1877.
				do. G.N., J.R.A.S., 1882.
				Barth, Cent. Afr. Voc., 1864, Voc., G.N.
				Baikie, G.N., 1861.
				F. Müller, Grundriss der Sprach., 1877, G.N., vol. i. part i. 215. (G.)
				F. Müller, Algemeine Ethn. (G.)
				Lepsius, Nuba G., xlix. (G.)
				Laird and Oldfield, Exped., 1837, Voc.
				Clapperton, Tra., 1827, Voc.
				Kilham, Voc., 1828.
				Norris, Voc., 1841.
				Clarke, Spec., Voc., 1849.
				Lyon, Tra., 1821, Voc.
				Pott, Z.M.G.D., viii.
				Koelle, P.A., Voc. xii. C. A.
				Hodgson, Notes on N. Afr., 1844, Voc.
3.	Tibbu ...	I. Tedà II. Daza	Sahára, South of Tripolitána	Nachtigall, Sahára u. Súdan, ii. 194. (G.)
				Nachtigall, MS. Voc., 1881. (G.)
				do. Z. Erd. G., 1870. (G.)
				Barth, Cent. Afr. Voc., 1863, Voc., G.N.
				F. Müller, Grundriss der Sprach., 1877, G.N. (G.)
				F. Müller, Algemeine Ethn., 1879, (G.)
				Koenig, Recueil, 1824, B. Soc. Geog.

No.	Language.	Dialect.	Locality.	Authority.
	Tibbu (*continued*) :			Reinisch, Der einheitl. Ursprung der Sprachen der alten Welt. (G.)
				Lyon, Tra., 1821, Voc.
				Clarke, Spec., Voc., 1849.
				Hodgson, Notes on N. Afr., 1844, Voc.
				Lepsius, Nuba G., 1880, xlvii. (G.)
				Krause, Z. Erd. G., 1876.
				Hornemann, Tra., 1802, Voc.
				Bunbury, Ancient Geography, i. 282, 1879.
4.	Wanya ...	—	Betwixt Tripolitána and Wadai	Nachtigall, J.R.G.S., 1876, 399.
				do. Sahára u. Súdan (Map), 1881. (G.)
5.	Bele	—	—	Nachtigall, Sahára u. Súdan, 1881, ii. 204. (G.)
				Nachtigall, MS. Voc.
6.	Zoghâwa	—	—	Nachtigall, Sahára u. Súdan, 1881. (G.)
				Nachtigall, MS. Voc.
				Barth, Tra., 1862, iii. 426, 544, 1857.
7.	Kanúri ...	I. Gazír II. Munio III. Nguru IV. Kanem	West of Lake Tsad	Nachtigall, Ethn. Lake Tsad, Z. Erd. G. (G.)
				Nachtigall, Sahára u. Súdan, ii., 1881. (G.)
				Klaproth, Essai Langue Bornu, Paris, 1826. (F.)
				Barth, Cent. Afr. Voc., Voc., G.N., 1863.
				Koelle, G., Voc., 1854.
				do. Literature, Texts, 1853.
				Norris and Richardson, G.N., Texts, Voc., 1853.
				F. Müller, G.N., Grundriss der Sprach., 1878. (G.)
				F. Müller, Algemeine Ethn., 1879. (G.)
				Lepsius, Nuba G., xlvii., 1880, G.N. (G.)
				Clarke, Spec., Voc., 1849.
				Kilham, Voc., 1828.
				Koenig, Recueil, 1824, Voc. (F.)
				Denham and Clapperton, 1826, Voc.
				Burckhardt, Tra., 1819, 491. Voc.
				Bowditch, Miss., 1819, Voc.
				Lyon, Tra., 1821, Voc.
				Pott, G.N., Z.D.M.G., viii.
				Hodgson, Notes on N. Afr., 70, Voc., 1844.
8.	Anyok ...	—	West Frontier of Bornú	Barth, MS. Voc.
9.	Bedde ...	I. Ngodsin II. Doai	Do.	Nachtigall, Sahára u. Súdan, ii., 1881. (G.)
				Barth, Tra., 1857, iv. 34.
				do. MS. Voc.

No. Language.	Dialect.	Locality.	Authority.
Bedde (*continued*):			Koelle, P.A., Voc. vii. B. 3. do. Kanúri G., vi. Clarke, Spec., Voc., 1849.
10. Kerikeri	—	West Frontier of Bornú	Koelle, P.A., Voc. vii., B. 2. do. Kanúri G., vi. Nachtigall, Sahára u. Súdan, 1881. Barth, MS. Voc.
11. Fika	—	Do.	Koelle, P.A., Voc. vii. B. 1. do. Kanúri G. vi. Nachtigall, Sahára u. Súdan, 1881. Barth, MS. Voc.
12. Basáma...	—	North of the Binué Branch of the River Niger	Flegel, Pet. Mit., 1883.
13. Batta ...	—	Adamáwa	Barth, Tra., ii. 482, 1857. do. MS. Voc. F. Müller, Algemeine Ethn., p. 147.
14. Dama ...	—	Do.	Barth, Tra., ii. 511, 1857.
15. Mbána ...	—	Do.	Barth, MS. Voc.
16. Mbúm ...	—	Adamáwa	Barth, Tra., ii. 513, 1857. do MS. Voc.
17. Kotofo ...	—	Do.	Barth, Tra., ii. 514, 1857.
18. Zani	—	Do.	Barth, Tra., ii. 428, 1857. do. MS. Voc.
19. Bangbai	—	The extreme South of the Language Field	Barth, Voc. J.R.G.S., xxi. 212. Nachtigall, MS. Voc.
20. Fali	—	Southern Province of Baghirmi	Barth, Tra., ii. 511, 1857. do. MS. Voc.
21. Tuburi ...	—	The extreme South of the Language Field	Barth, Tra., 1857. Nachtigall, MS. Voc.
22. Baya.....	—	Betwixt Lake Tsad and Adamáwa	Barth, Tra., ii. 409, 581, 1857.
23. Babir ...	—	South of Bornu	Koelle, Kanúri G., 51. Barth, Tra., ii. 404, 1857. do. MS. Voc. (Overweg).
24. Marghi...	—	Adamáwa	Schön, Hausa G., viii. Barth, Tra., ii. 305, 1857. do. MS. Voc.
25. Mandara	—	—	Barth, Cent. Afr. Voc., 1863, Voc., G.N., p. xv. F. Müller, Grundriss der Sprach., 1877. (G.) F. Müller, Algemeine Ethn., 1879, G.N., 147. (G.) Denham and Clapperton, 1826, Voc. Koenig, Recueil, 1824, B. Soc. Geog., Voc. (F.) Klaproth, Essai Langue Bornu, Voc., Paris, 1826. (F.) Norris, Macbriar, Fulah G., Voc. Koelle, P.A., Voc. xii. C. 3.

No.	Language.	Dialect.	Locality.	Authority.
	Mandara (*continued*) :			Lepsius, Nuba G., lii., 1880, G.N. (G.)
26.	Gamergu	—	—	Barth, Tra., ii., 263, 1857. do. MS. Voc.
27.	Makari	—	—	Nachtigall, Sahára u. Súdan, 1881, ii. 428, 498. (G.) Barth, Tra., iii. 271–6, 303, 1857. Barth, MS. Voc.
28.	Yedína	—	Islands of Lake Tsad	Nachtigall, Sahára u. Súdan, ii. 372. (G.) Nachtigall, MS. Voc. Barth, J.R.G.S., xxi. 214, Voc., 1857.
29.	Kúri	—	Do.	Barth, MS. Voc.
30.	Kuka	—	East of Lake Tsad	Nachtigall, Sahára u. Súdan, ii., 689, 1881. (G.) Nachtigall, MS. Voc. Barth, Tra. ii. 273, iii. 428, 539, 543, 1857. Barth, MS. Voc.
31.	Bagrima	—	Baghirmi	Nachtigall, Sahára u. Súdan, ii. 190, Voc., 1881. (G.) Nachtigall, MS. Voc. Barth, Cent. Afr. Voc., Voc., G.N., 1863. F. Müller, Grundriss der Sprach. 1877. (G.) Denham and Clapperton, Voc., 1826. Koenig, Recueil, 1824, B. Soc. Geog., Voc. Lepsius, Nuba G., 1880, lii. (G.) Koelle, P.A., Voc. xii. C. 4.
32.	Logón ...	—	On Western Branch of River Shari	Nachtigall, Sahára u. Súdan, 1881, p. 445. (G.) Nachtigall, MS. Voc. Barth. Cent. Afr. Voc., Voc., G.N., 1862. Barth, Tra., ii. p. 303, 1857. Lepsius, Nuba G., 1880, lii. (G.) F. Müller, Grundriss der Sprach., 1877, 162. (G.) F. Müller, Algemeine Ethn., 1879, 147. (G.) Denham, 1826, Voc. Seetzen, Voc., 1848. (G.)
33.	Musgu ...	—	South of the Logon	Nachtigall, Sahára u. Súdan, 1881, ii. 680. (G.) Nachtigall, MS. Voc. Barth, Tra., iii. 179, 1857. do. MS. Voc. Koelle, Kanúri G., vi. F. Müller, Algemeine Ethn., 147, 1877. Krause, MS. Letter, 1881.

No.	Language.	Dialect.	Locality.	Authority.
34.	Kuang ...	—	Basin of the River Shari	Nachtigall, Sahára u. Súdan, ii. 680, 1881. (G.)
35.	Somrai ...	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 609, 621. (G.) Nachtigall, MS. Voc. Barth, Tra., 1857, iii. 454. do MS. Voc. F. Müller, Algemeine Ethn., 1879. (G.)
36.	Gaberi ...	—	Basin of the River Shari	Nachtigall, Sahára u. Súdan, 1881, i. 623. (G.) Nachtigall, MS. Voc. Barth, MS. Voc. (Tsire).
37.	Buso.....	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 671. (G.)
38.	Sarua ...	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii 671. (G.)
39.	Miltu ...	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 680. (G.) Barth, Tra., ii. 454, 1857.
40.	Ndamm	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 621. (G.) Barth, Tra., iii. 454, 1857. do. MS. Voc.
41.	Nzillem	—	Do.	Nachtigall, Sahára u. Súdan, ii. 623, 675. Nachtigall, MS. Voc.
42.	Bua	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 622, 674. Nachtigall, MS. Voc. Barth, MS. Voc.
43.	Fanga ...	—	Do.	Nachtigall, MS. Voc.
44.	Tummok	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 681. (G.)
45.	Sara	—	Do.	Nachtigall, Sahára u. Súdan, 1881, ii. 689-90. (G.) Nachtigall, MS. Voc.
46.	Banda ...	—	Dar Banda	Nachtigall, MS. Voc.
47.	Sokoro ...	—	East of Baghirmi	Nachtigall, Sahára u. Súdan, ii. 672, 1881. (G.) Nachtigall, MS. Voc. Barth, MS. Voc.
48.	Bedanga	—	—	Nachtigall, Sahára u. Súdan, ii. 445, 1881. (G.) Nachtigall. MS. Voc. Barth, MS. Voc.
49.	Maba ...	—	Wadai	Barth, Tra., iii. 539, 1857. do. Cent. Afr. Voc., G.N., 1863. Lepsius, Nuba G., 1880, liii., G.N. (G.) F. Müller, Grundriss der Sprach., 1877. (G.) F. Müller, Algemeine Ethn., 1879, 148. (G.) Burckhardt, Tra., 1829, Voc.

No. Language.	Dialect.	Locality.	Authority.
Maba (*continued*):			
			Seetzen, Nachricht, 1848, Voc. (G.)
			Halévy, Revue de Phil., 1874. (F.)
			Browne, Tra., 1799, Voc.
50. Kajakse	—	North of Maba	Barth, Cent. Afr. Voc., xv., 1863.
			Barth, Tra., iii. App. 542, 1857.
			do. MS. Voc.
			Nachtigall, MS. Voc.
51. Sungor...	—	Do.	Nachtigall, MS. Voc.
			Barth, Tra., iii. 542, 1857.
52. Tama ...	—	Do.	Barth, Tra., iii. 542, 1857.
53. Fala	—	Do.	Nachtigall, MS. Voc.
54. Mimi ...	—	—	Barth, Tra., iii. 543, 1857.
			Nachtigall, MS. Voc.
55. Kaudara	—	—	Barth, Tra., iii. 544, 1857.
56. Marárit...	—	South of Maba	Barth, Tra., iii. 541, 1857.
57. Dajo.....	—	Do.	Barth, Tra., iii. 544, 1857.
			Nachtigall, MS. Voc.
58. Masálit...	—	Do.	Barth, Tra., iii. 542, 1857.
59. Gimr.....	—	—	Barth, Tra., iii. 528-541, 1857.

NILE SUB-GROUP.

(31 *Languages*; 1 *Dialect.*)

1. Shilluk...	—	West Bank of the White Nile	Schweinfurth, Tra., i. 86, Voc., 1873.
			do. Linguistische Ergebnisse, G.N., Voc., 1873. (G.)
			Rüppell, Reisen, 1829, Voc. (G.)
			Lepsius, Nuba G., 1880, lvii., G.N. (G.)
			F. Müller, Algemeine Ethn., 1879, 148. (G.)
			Brun Rollet. Afr. Cent., 1855. (F.)
2. Nuer.....	—	On the White Nile	Schweinfurth, Tra., i. 108, 1873.
			Marno, Reisen, 1874, 480, Voc. (G.)
3. Dinka ...	—	On both Banks of the White Nile	Mitterrutzner, G., Voc., Text, 1866. (G.)
			Beltrame, G., Voc., Sen., 1880. (I.)
			Schweinfurth, Tra., 1873, i. 249. Voc.
			Schweinfurth, Linguistische Ergebnisse, 1873, Voc. (G.)
			Long, Cent. Afr., 235, 1876.
			F. Müller, Grundriss der Sprach., 1877, G.N. (G.)
			F. Müller, Algemeine Ethn., 149, 1879. (G.)
			Lepsius, Nuba G., 1880, lvii. (G.)

No. Language.	Dialect.	Locality.	Authority.
Dinka (*continued*):			Marno, Reisen, 343, 1874. (G.) Rüppell, Reisen, Voc., 1829, (G.) Brun Rollet, Afr. Cent., 1855. (F).
4. Bari	I. Bari II. Moru	On the White Nile	Mitterrutzner, G., Voc., Texts, 1867. (G.) F. Müller, G., Voc., Text, 1864. (G.) F. Müller, Grundriss der Sprach., 1877. (G.) F. Müller, Algemeine Ethn., 1879. (G.) Schweinfurth, Tra., 1873, 170. Baker, Nyanza, 105, Voc., 1866. Long, Cent. Afr., 1876, Voc. Lepsius, Nuba G., 1880, lviii. (G.) Marno, Reisen, 1874, Voc. (G.)
5. Alwâj ...	—	On the White Nile	Schweinfurth, Tra., i. 170, 1873.
6. Bongo ...	—	On the Bahr al Ghazal	Schweinfurth, Tra., i. 256, Voc., 1873. Schweinfurth, Linguistische Ergebnisse, 1873, Voc., Sen. (G.) Von Heuglin, Reisen, 381, Voc., 1857. (G.) Petherick, Egypt, App. 380, Voc. 1861. Lepsius, Nuba G., 1880, lvii. (G.) Marno, Reisen, 1874, Voc. (G.) Barth, Cent. Afr. Voc., 1862, G.N., cclxxxv. Voc. (G.) F. Müller, Algemeine Ethn. 148, 1879. (G.)
7. Mittu ...	—	Betwixt the Dinka and Nyam-Nyam	Schweinfurth, i. 395, 1873. Marno, Reisen, 1874, Voc. (G.) Emin Bey, Pet. Mit., 1883, 266. (G.) Long, Cent. Afr., 1876, 271. F. Müller, Algemeine Ethn., 1879, 148. (G.)
8. Sófi	—	Near the Mittu	Schweinfurth, Tra., i. 278, 1873.
9. Behli.....	—	On the River Rohl	Schweinfurth, Tra., i. 380, ii. 318, 1873.
10. Lehsi ...	—	Do.	Schweinfurth, Tra., i. 380, 1873.
11. Atwot ...	—	Do.	Schweinfurth, Tra., i. 380, 1873.
12. Bofi	—	Do.	Schweinfurth, Tra., i. 380, 1873.
13. Nyangbára	—	On the River Jei	Mitterrutzner, Bari G., 1867, Voc. (G.) Marno, Reisen, 1878, 156. (G.) Emin Bey, Pet. Mit., 1883, 263. (G.) Felkin, Pet. Mit., 1881, 90. (G.) F. Müller, Algemeine Ethn., 1879, 148. (G.)
14. Kederu...	—	West of the Nyangbára	C. T. Wilson and Felkin, U-Ganda, 1880, Voc. ii. App. 18. Emin Bey, Pet. Mit., 1883, 265.

No. Language.	Dialect.	Locality.	Authority.
15. Mundu ...	—	Near the Nyam-Nyam	Marno Reisen, 1874, Voc., 107, 1878. (G.) Long, Cent. Afr., 1876, Voc.
16. Babúkr ...	—	South of the Mittu	Schweinfurth, Tra., ii. 85, 1873.
17. Liggi ...	—	West of the White Nile	Morlang, Voc. (Yeyi), Petermann u. Hassenstein, Inner Afr. (G.) Long, Cent. Afr., 1876, Voc. (Kiyeh). (G.)
18. Lúr	—	West of Albert Nyanza	Emin Bey, Z. Ethn. G. 1882, Voc., G.N. Emin Bey, Pet. Mit., 1883.
19. Madi.....	—	West of the White Nile	Schweinfurth, Tra., i. 390, 1873. Felkin, U-Ganda, 1880, i. App. Voc. do. P.R.G.S., 1880, 359. Emin Bey, Pet. Mit., 1882, Voc., G.N. (G.) Long, Cent. Afr., 1876, 59. Baker, T. Ethn. S. v. 234.
20. Shúli.....	—	East of the White Nile	Emin Bey, Z. Ethn. G. 1882, Voc., G.N. Emin Bey, Pet. Mit., 1883.
21. Kavirondo	—	On the Victoria Nyanza	New, E. Afr., 1873, 468, Voc. Wakefield, MS. Voc., 1880. do. J.R.G.S., 1870, 308, 1882, 743. Farler, P.R.G.S. 1882, 737. Denhardt, Pet. Mit., 1881, 142. Last, J.R.G.S. 1882, 226.
22. Latúka ...	—	In the midst of the Shúli Language-Field	Baker, Nyanza, i. 245, Voc. do. T. Ethn. S., v. 254. Emin Bey, Z. Ethn. G. 1882, Voc., G.N.
23. Berri.....	—	East of the Bari	F. Müller, Algemeine Ethn., 148, 1879. (G.)
24. Kunkung	—	On the River Sobat	Junker, Z. Erd. G., 1878.
25. Jibbe ...	—	Do.	do. do.
26. Niuak ...	—	Do.	do. do.
27. Fallangh.	—	Do.	do. do.
28. Yambo ...	—	—	D'Abbadie, Langues de Kam, Voc., 1872. (F.) B. Soc. Phil. 1872.
29. Gatzamba	—	East of Kaffa	D'Abbadie, Langues de Kam, Voc., 1872. (F.) B. Soc. Phil. 1872.
30. Goma ...	—	Do.	Schweinfurth, MS. Letter, 1883. (G.) Schuver, Pet. Mit., 1882, 389, 1883.
31. Gindjar...	—	On the Blue Nile	Beke, Geog. Distribution of Languages, 1849. Beke, T. Phil. S., 1845, Voc. J.R.G.S. xiv. 9.

BÁNTU FAMILY

(168 *Languages*; 55 *Dialects*.)

A. SOUTHERN BRANCH.

(10 *Languages*; 14 *Dialects*.)

I. EASTERN SUB-BRANCH.

(3 *Languages*; 7 *Dialects*.)

No. Language.	Dialect.	Locality.	Authority.
1. Zúlu	I. Standard or High	Zúlu-Land Natal	Grout, G., 1859.
			do. J. Ethn. S. iii., 1854.
			do. J. Amer. Or. S., 1848.
	II. Low.		Schreuder, G., 1850 (N.).
	III. Tabéle.	Má-Tabéle-Land	Colenso, G.N., 1859.
	IV. Isándin.	Umzíla-Land	do. D., 1861.
	V. Viti.	North of River Zambési	do. Voc. Sen., 1865.
	VI. Ngoni.		Perrin, D., 1855.
			Dohne, D., 1857.
			Roberts, D., G., 1880.
			Elton, Tra., 1879 (Viti).
			Lawes, P.R.G.S., 1879, 321 (Ngoni).
			Report Free Church Miss. Soc., 1882 (do.)
			Report London Miss. Soc., 1882 (do.)
			Oates, P.R.G.S., 1879 (Tabéle).
			Patterson, do. do. (do.).
			Lepsius, Nuba G., 1880, G.N. (G.)
			Syke, Report London Miss. Soc., 1882 (Tabéle).
			F. Müller, Grundriss der Sprach., 1877, "Die Bántu Sprachen," (G.)
			Bleek, C. G. S. Afr. Languages, 1862-69.
			Bleek, Cat. of Grey Library, 1858.
2. Xósa	I. Standard	Káfir-Land	Davis, D., 1872.
	II. Female.		Boyce, G., 18.
			Ayliff, Voc., 1846.
			Appleyard, G., 1850.
			Roberts, G.N., 1874.
			Bonatz, G., 1862. (G.)
			Bleek, C. G. S. Afr. Languages, 1862-69.
			Bleek, Cat of Grey Library, 1858.
3. Gwamba.	I. Gwamba	Betwixt the River Limpópo and Delagoa Bay	Wilcox, Amer. Miss. Record, 1883.
	II. Hlengue.		Berthoud, MS. Letters, 1883.
			do. G.N., 1883. (F.)
			Bleek, Mozambík Languages, 1856.

No. Language.	Dialect.	Locality.	Authority.
Gwamba (*continued*):			Bleek, C. G. S. Afr. Languages, 1862–69. Elton, J.R.G.S., 1871. Erskine, J.R.G.S., xxxix. Blue Book, Delagoa Bay, 1875, Voc. Botelar, Narrative, 1835, Voc.

II. CENTRAL SUB-BRANCH.

(4 *Languages;* 6 *Dialects.*)

1. Súto.....	I. Standard	Ba-Súto-Land	Casális, G., 1841. (F.)
	II. Kolólo.	On the Zambési River	Endemann, G., 1876. (G.) Fredoux, G.N., 1864. (F.) Mabille, Voc. (F.) Lepsius, Nuba G., 1880, G.N., xiii. (G.) Livingstone, Zambési, 222. Dupelchin, 1882. (F.)
2. Chuána...	I. Rolong. II. Hlapi.	Be-Chuána-Land	Archbell, G., 1837. Bleek, C. G. S. Afr. Languages, 1862–69.
	III. Kalahári	Kalahári Desert	
	IV. Tauána.	Lake Ngami	Bleek, Cat. of Grey Library, 1858.
	V. Mapela. VI. Mantáti	Transvaal	Livingstone, Analysis, G.N., 1858. Pelissier, Voc., MS., 1857, Grey Library. Amer. Or. S., i., 1849, Voc. Mackenzie, Ten Years, 1871. Von der Gabelentz, Z.D.M.G., i. Brown, Voc., 1876. Livingstone, Miss. Tra., 1857, 115. (Mapela). Anderson, P.R.G.S., 1879.
3. Shona ...	—	In the midst of the Chuána Field	Moffat, MS. Voc., Grey Library. Livingstone, Miss. Tra., 1857. Mackenzie, Ten Years, 1871, 309.
4. Siga.....	—	North of Zulu-Land	Bleek, Mozambík Languages, 1856, Voc. Bleek, C. G. S. Afr. Languages, 1862–69. Hale, U.S. Exped., Voc. 1846. Froberville, B. Soc. G., 1852, 517, Voc. Erskine, J.R.G.S., xxxix.

III. WESTERN SUB-BRANCH.

(3 *Languages;* 1 *Dialect.*)

1. Hereró ...	—	Damara-Land	H. Hahn, G., Voc., 1857. (G.) Kolbe, D., in the Press.

No.	Language.	Dialect.	Locality.	Authority.
	Hereró (*continued*):			Kolbe, Law of the Vowels, 1868. Bleek, C. G. S. Afr. Languages, 1862–69. Bleek, Cat. Grey Library, 1858. Galton, Tra., 132, 181, 193, 1853. Rath, MS. D., Grey Library.
2.	Yeiye ...	I. Yeiye. II. Shubea.	Lake Ngami	Anderson, Ngami, 1854, Voc. do. J.R.G.S., 1856, Voc. Bleek, Cat. Grey Library, 1858. do. C. G. S. Afr. Languages, 1862–69. Koelle, J. Ethn. S., O.S. ii. 1. Livingstone, MS. Voc., Grey Library.
3.	Ndonga ..	—	Ova-Mpo-Land	Palgrave, Report to Cape Parliament, 1877. Duparquet, Miss. Cath., 1880. T. Hahn, Tsuni-Goam, 1882, 32, 33. T. Hahn, G. in the Press, 1883. Bleek, C. G. S. Afr. Languages, 1862-69. Buttner, Voc., G.N., Z. Erd. G., 1881. H. Hahn, MS. Voc., Grey Library. Educational Books printed by Finnish Miss.

B. EASTERN BRANCH.

(78 *Languages;* 16 *Dialects.*)

I. SOUTHERN SUB-BRANCH.

(20 *Languages;* 7 *Dialects.*)

1.	Toka.....	—	Central Basin of River Zambési	Livingstone, Miss. Tra., 1857. do. Zambési, 1865. do. Voc., Grey Library.
2.	Nansa ...	—	South of Victoria Falls	Holub, Tra., ii. 426, 1880. do. P.R.G.S., 1880, 176, 177.
3.	Nyai ...	—	South of the River Zambési, near Tete	Gamitto, O Muáta Cazembe, 1851, Voc. (P.) Livingstone, Miss. Tra., 1857, 641, 339. Livingstone, MS. Voc., Grey Library. Bleek, Mozambik Languages, Voc., 1857. Bleek, C. G. S. Afr. Languages, 1862–69.

No. Language.	Dialect.	Locality.	Authority.
Nyai (*continued*) :			Prichard, Nat. Hist. ii. 380.
			Dos Santos, Purchas Pilgrims, ii.
			Froberville, Voc., B. Soc. G., 1848.
4. Shukulumbu...	—	North of the River Zambési	Grout, Amer. Or. Soc. iii. 423.
			Holub, Tra., ii. 259, 1880.
			Livingstone, Miss. Tra., 550–568, 1857.
5. Nika.....	—	North and South of of the River Zambési	Bleek, Mozambík Languages, 1857, Voc.
			Dos Santos, Purchas Pilgrims, ii.
			Livingstone, Miss. Tra., 1857, 637–661.
6. Bisa	—	Betwixt the River Zambési and Lake Bangweólo	Livingstone, Zambési, 541, 1865.
			Bleek, Mozambík Language, 1857, Voc.
			Gamitto, O Muáta Cazembe, 357, 1851, Voc. (P.)
			Hale, U.S. Exped., 1846, Voc.
			Stanley, Dark Continent, 1878, Voc.
7. Sheva ...	—	North of the River Zambési	Gamitto, O Muáta Cazembe, 1851, 409, Voc. (P.)
			Livingstone, Miss. Tra., 1857, 640.
8. Ravi.....	—	West of Lake Nyassa	Livingstone, Miss. Tra., 1857, 641.
			Bleek, Mozambík Languages, 1857, Voc.
			Koelle, P.A., Voc. xi. 3.
			Gamitto, O Muáta Cazembe, 1851, 66. (P.)
			Dos Santos, Purchas Pilgrims, ii. 1551.
			Froberville, B. Soc. G., 1846, Voc.
			Rebman, Nyassa D., 1877.
9. Senga ...	—	North of the River Zambési	Froberville, B. Soc. G., 1846. Voc.
			do. Rapport sur les Races Negres, 1850. (F.)
10. Tambóka.	—	West of Lake Nyassa	Livingstone, Zambési, 548, 1865.
11. Kamanga.	—	On Lake Nyassa	Stewart, Free Church Miss. Reports, 1882, 1883.
			Berthoud, MS. Letter, 1883.
			Froberville, Analyse, Voc. (F.)
			Rebman, Nyassa D. Pref.
12. Tonga ...	—	On Lake Nyassa	Lawes, Free Church Miss. Reports, 1882, 1883.
13. Chúngú ..	—	North of Lake Nyassa	Stewart, Free Church Miss. Reports.
			Lawes, MS. Voc.
14. Ng'anga.	I. Kanthandu II. Chipata.	On the River Shiré	Lawes, P.R.G.S., 1879, 660.
			do. do. 1881, 321.
			Stewart do. do. 261.
			Livingstone, Last Journals, i. 150, 1874.
			Procter and Blair, G., 1875.

No.	Language.	Dialect.	Locality.	Authority.
Ng'anga (*continued*) :				
				Rebman, D., 1877.
				Macdonald, E. Afr. Tales, 1881.
				Riddel, G., 1880.
				Free Church Miss. Annual Report, 1881, 42.
15.	Shinga ...	—	On the River Shiré	Bleek, Mozambík Languages, 1857, xvi.
				Macdonald, East Afr. Tales, Text, 1881.
				Livingstone, Miss. Tra., 1857, 595.
16.	Sena	—	On the Lower Zambési River	Bleek, C. G. S. Afr. Languages, 169, 173, 185, 1862–69.
				Bleek, Mozambík Languages, 1857, Voc.
				Livingstone, Zambési, 267, 1865.
				do. MS. Voc., Grey Library.
				Appleyard, Káfir G., 61.
				Hale, U.S. Exped., 1846, Voc.
				Land of Cazembe, 1873, 135.
17.	Roe	—	South of the Lower Zambési	Bleek, Mozambík Languages, xvi., 1857.
18.	Roro	—	North of the Lower Zambési	Bleek, Mozambík Languages, 1857, 451.
				Livingstone, Miss. Tra., 664, 1857.
				Steere, Afr. Tribes, J.A.I., vol. i.
				Dos Santos, Purchas Pilgrims, ii. 1544.
19.	Kúa	I. Lomwe.	Between Lake Nyassa and the Indian Ocean.	Maples, G., 1880, S.P.C.K.
		II. Ibo.		H. Hahn, Hereró G., App.
		III. Angoche.		O'Neill, P.R.G.S., 1882, 196, 601, 605, Voc.
		IV. Meto.		Bleek, Mozambík Languages, 1857, Voc.
				Bleek, C. G. S. Afr. Languages, 175, 1862–69.
				Koelle, P.A., Voc. xi. 2, 4, 5.
				Livingstone, Last Journals, 1874, i.
				Salt, Tra., Voc., 1809–10.
				Dos Santos, Purchas Pilgrims, ii. 1555.
				Hale, U.S. Exped., 1846, Voc.
				Anderson, Ngami, 1854, Voc.
				Froberville, G.N., B. Soc. G., 1846–47, Voc.
20.	Yao	I. Masanyinga.	East and South of Lake Nyassa	Steere, G.N., 1871, S.P.C.K.
		II. Mchinga		Bleek, Mozambík Languages, 1857, Voc.
		III. Amakali.		Bleek, C. G. S. Afr. Languages, 1857.
		IV. Mwembe		Livingstone, Zambési, 1865, 541.
				Pott, Z.D.M.G., vi. 333, G.N.
				Salt, Tra., Voc., 1809–10.
				Krapf, Voc. Six Languages, 1850.

Language.	Dialect.	Locality.	Authority.
Yao (*continued*):			
			Anderson, J.R.G.S., 1855, Voc.
			Koelle, P.A., xi. 2.
			Macdonald, E. Afr. Tales, 1881.
			Hale, U.S. Exped., 1846, Voc.
			Froberville, B. Soc. G., 1846, Voc.

II. EASTERN SUB-BRANCH.

(24 *Languages*; 7 *Dialects.*)

1. Komóro ..	I. Hinzúa.	Johanna Island	Elliot, MS. Voc.
	II. Angazidya.	Great Komóro Island	Steere, Voc. 1869.
			Gevrez, Voc. 1870, Pondicherry. (F.)
	III. Antilote.	do.	Hildebrandt, Voc., Z. Ethn. G., 1876, 89.
	IV. Mohilla.	Little Komóro Island	Herbert, Voc., 1677.
			Bleek, Mozambík Languages, 1857, Voc.
			Bleek, Cat. Grey Library, 1848.
			Casális, Suto G., Voc. (F.)
			Holmwood, Blue Book, 1883.
2. Konde ...	I. Konde.	On the Coast from	Froberville, B. Soc. G., 1846, Voc.
	II. Biha.	the River Rovúma to Lindi	Steere, G.N., 1876.
			Hale, U.S. Exped., 1846, Voc.
			Bleek, Mozambík Languages, 1857, Voc.
			Livingstone, Last Journals, i. 19–28, 1874.
			O'Neill, P.R.G.S., 1882, 1883, Voc.
			Maples, P.R.G.S., 1880. 342–44.
3. Mwera ...	—	North of the Konde	Maples, MS. Letter, 1880.
			do. Kúa G. ix.
			do. P.R.G.S., 1880, 339.
4. Gindo ...	—	North of the River Rovúma	Steere, Voc., 1869.
			Maples, MS. Letter, 1880.
			do. P.R.G.S., 1880, 340.
			Beardall, P.R.G.S., 1881, 641.
			Froberville, B. Soc. G., 1846, Voc.
5. Donde ...	—	North of the Gindo	Maples, Kúa G. 1.
			Beardall, P.R.G.S., 1881, 652.
6. Henge ...	—	West of River Rufigi	Thomson, Cent. Afr. Lakes, i. 138, 1881.
			do. P.R.G.S., 1880, 735.
			Beardall, P.R.G.S., 1881, 645.
7. Zarámo...	—	On the Coast opposite Zanzibár	Steere, Voc., 1869.
			do. Walk in Zarámo Country, 1880.
			Last, MS. Voc.
			Burton, MS. Voc. (Khutu).
			Thomson, Cent. Afr. Lakes, 1881.
			Beardall, P.R.G.S., 1880, 647.
8. Swahíli...	I. Archaic.	Zanzibár Island	Krapf, G., 1850.
	II. Lama.	and the Coast	do. D., 1882.
	III. Mvita.	Northwards to	do. Voc., Six Languages, 1850.

No. Language. Dialect.	Locality.	Authority.
Swahíli (*continued*):		
IV. Ungúja.	Mombása	Steere, G., Voc. 1870. do. Handbook, 1875. do. Exercises, 1882. New, E. Afr., 1873, Voc. Ewald, G.N., Z.D.M.G., 1846. Masúri Mem., Amer. Acad., Cambridge, U.S., Voc., 1845. Salt, Tra., 1809–10, Voc. Herbert, Voc., 1677. Smee and Hardy, J. Bo. G. S., 1844. Von der Gabelentz, G.N., Z.D.M.G., i. Voc. Owen, J.R.G.S., i. 276.
9. Old Zanzibári... —	Zanzibár Island	Steere, Swahíli G., 1875. Speke, Journal, 8, 1863. J. of Amer. Or. Soc., *i.* 431.
10. Sídi ..... —	Indian Coast and Steam Vessels	Burton, Sindh, 1851. do. MS. *Letter*, 1883. Prichard, *Hist.*, *ii.* 387. Bleek, Cat. Grey Library. Waller, MS. Letter, 1883.
11. Zegúha... —	On the Coast in front of Zanzibár Island	Woodward, Bondei G., ix., Voc. Last, MS. Voc., G.N., 1879. Ewald, G.N., Z.D.M.G., 1846, 44. Miss. Cath, 1879, 439. (F.) Stanley, Dark Continent, 1878, Voc.
12. Ngúru ... —	North of Sagára	Last, MS. Voc. do. Church Miss. Soc. Intelligencer, 1879, 662. do. P.R.G.S., 1882, 148.
13. Sagára ... —	Betwixt Zanzibár and U-Nya-Nwémbe	Bloyet, P.R.G.S., 1881, 563. Last, MS. Letter, 1881, MS. Voc. do. Church Miss. Soc. Intelligencer, 1879. Stanley, Dark Continent, 1878, Voc.
14. Bondei ... —	On the Coast S. of Mombása	Woodward, G.N., 1882, Voc. Krapf, Tra., 379, 1843. Steere, Report of University Miss., 1861.
15. Sambára. —	U-Sambára	Steere, G.N., 1867. Bleek, C. G. S. Afr. Languages, 190, 1862–69. Krapf, Tra., 206, 1843.
16. Pare ..... —	West of U-Sambára	Krapf, Swahíli G., 142. do. Tra., 379, 1843. Farler, P.R.G.S., 1882, 752.
17. Nyika ... —	Round about Mombása	Krapf, Swahíli G., adapted to Nyika, 1850. Krapf, Tra., 174, 184, 188, 1843. do. Voc., Six Languages, 1850.

No. Language.	Dialect.	Locality.	Authority.
Nyika (*continued*):			Ewald, G.N., Z.D.M.G., 1846, i. 44. New, E. Afr., 1873, Voc. Rebman, D., MS.
18. Teita.....	—	North of Nyika	Krapf, Tra., 1843, 206. New, E. Afr., 1873, Voc.
19. Tavéta ...	—	do.	New, E. Afr., 327, 356, 1873. Farler, P.R.G.S., 1880, ii. 742.
20. Chagga...	—	Near Mt. Kilimanjáro	New, E. Afr., 1873, Voc. Krapf, Tra., p. 206, 1843. Rebman, Church Miss. Soc. Intelligencer, 1849–50. Church Miss. Soc. Intelligencer, 1878.
21. Boni	—	North of River Oyi	New, E. Afr., 1873, Voc. Fischer, Voc., Z. Ethn. G., 1878, 141. Van der Decken, Reisen, 1869, ii. 304. (G.)
22. Pokómo...	—	On the River Dana	New, E. Afr., 1873, Voc. Krapf, Voc. Six Languages, 1850. Fischer, Voc. Z. Ethn. G., 1878, 141.
23. Kamba ...	—	West of Pokómo	Krapf, Tra., 206, 1843. Ewald, G.N., Z.D.M.G., 1846, 40. Hildebraudt, G.N., Z. Ethn. G., x. 347–406. Bleek, C. G. S. Afr. Languages, 1862–69, 184. Last, Church Miss. Soc. Intelligencer, 1882, 153; 1879, 663.
24. Mbe	—	North-East of Mount Kenia	Wakefield, Caravan Route, J.R.G.S., xl. 318, Voc.

III. WESTERN SUB-BRANCH.

(34 *Languages;* 2 *Dialects.*)

1. Hehe ...	—	South-East corner of the Central Plateau	Thomson, Cent. Afr. Lakes, i. 239, 1881. Thomson, P.R.G.S., 1880, 121, 727. Keith Johnston, P.R.G.S., 1879, 329.
2. Bena.....	—	Head of Lake Nyassa	Elton, Tra., 1879, 329. Thomson, Cent. Afr. Lakes, 1881.
3. Sango ...	—	North of Bena	Elton, Tra., 1879, 337. Livingstone, Last Journals, i. 218, 1874.
4. Rungu ...	—	South of Lake Tanganyika	Livingstone, Last Journals, i. 219, 1874. Stanley, Dark Continent, ii. 488, Voc., 1878. Thomson, Cent. Afr. Lakes, ii. 31, 1881.

No. Language.	Dialect.	Locality.	Authority.
5. Bemba ...	—	North-East of Lake Bangweolo	Livingstone, Last Journals, i. 308, 1874. Gamitto, O Muáta Cazembe, 1851, 409. (P.) F. Müller, Algemeine Ethn., 482, 1879. (G.)
6. Katanga..	—	West of Lake Bangweolo	Livingstone, Last Journals, i. 276, 297, 312, 314, ii. 194, 1874. Ivens Capello, Tra., Voc., i. 17, 138, ii. 326, 1880. Bruyon, P.R.G.S., 1877–78, xxii. 29.
7. Gogo.....	—	East of Nya-Mwézi	Southon, P.R.G.S., 1881, 547. Clark, Voc. 1877. Stanley, Dark Continent, ii. Voc., 1878. Last, MS. Voc. Grant, Walk Across Afr., 40, 1864. Steere, G.N., 1871.
8. Nya-Mwézi	—	U-Nya-Mwézi	Stanley, Dark Continent, ii. Voc., 1878. Last, MS. Voc. Grant, Walk Across Afr., 42, 1864. Bruyon, P.R.G.S., xxii. pp. 29–30. London Miss. Soc. Reports, 1880, 1881.
9. Tusi	—	In the midst of the Nya-Mwézi Field	Grant, Walk Across Afr., 51, 134, 1864. Bruyon, P.R.G.S. xxii., 1877–78, 30–32. Copleston, Church Miss. Soc. Intelligencer, 1881.
10. Jiji	—	On Lake Tanganyika, E. shore	Stanley, Dark Continent, ii. 488, Voc., 1878. Hore, P.R.G.S., 1882. London Miss. Soc. Reports, 1880, 1881.
11. Rundi ...	—	do.	Miss. Cath., 1882, 714. P.R.G.S., 1882.
12. Sansi ...	—	On Lake Tanganyika, W. shore	Miss Cath., 1883, 98. Stanley, "How I Found Livingstone," 511, 1872.
13. Vira	—	do.	Miss. Cath., 1883, 98. Stanley, "How I Found Livingstone," 1872.
14. Guhha ...	—	do.	Stanley, Dark Continent, ii. 490, Voc., 1878. Hutley, P.R.G.S., 1881, 221. Griffith, MS. Letter to B. & F. Bible Soc., Oct. 16, 1883. London Miss. Soc. Chronicle, 1881.
15. Rua	—	On the Head waters of the River Kongo	Cameron, Voc., Sen., Across Afr., 1877, ii. 345.

No. Language.	Dialect.	Locality.	Authority.
Rua (*continued*):			
			Stanley, Dark Continent, ii. 490, Voc., 1878.
			London Miss. Soc. Chronicle, 1881.
16. Nyuema..	I. East II. West	On the River Kongo	Cameron, Across Afr., i. 352, 1877.
			Stanley, Dark Continent, ii. 488, Voc., 1878.
			Livingstone, Last Journals, ii. 32, 1874.
17. Kusu.....	—	do.	Stanley, Dark Continent, ii. 490, Voc., 1878.
18. Turu.....	—	West frontier of Nya-Mwézi	Bruyon, P.R.G.S., 1877, 1878, 32.
			Stanley, Dark Continent, i. 120, 1878.
19. Sukúma..	—	South-East corner of Lake Victoria	Stanley, Dark Continent, ii. Voc., 1878.
			Litchfield, Church Miss. Soc. Intelligencer, 1881.
20. Zongoro..	I. Nya-Mbu II. Keioza	South-West corner of do.	Stanley, Dark Continent, ii. Voc., 1878.
			C. T. Wilson and Felkin, U-Ganda, i. 149, 1880.
			C. T. Wilson, MS. Letter, 1882.
			Grant, Walk Across Africa, pp. 129, 174, 1864.
21. Ganda ...	—	North-West corner of do.	Stanley, Dark Continent, ii. 486, Voc., 1878.
			C. T. Wilson, G.N., 1882, S.P.C.K.
			C. T. Wilson and Felkin, U-Ganda, i. App. Voc.
			Long, Central Afr., 1876, 260, Voc.
22. Huma ...	—	In the midst of the Ganda Field	Krapf, Tra., p. 548, 1843.
			C. T. Wilson and Felkin, U-Ganda, i. 1880.
			Emin Bey, Pet. Mit., 1881.
			Grant, Walk Across Afr., 1864, 137, 174.
23. Nyóro ...	—	North of Lake Victoria	Emin Bey, Voc. Z. Ethn. G., xi.
			do. Pet. Mit., 1881, 5.
			Stanley, Dark Continent, ii. 488, Voc.
			Long, Cent. Afr., 1876.
			Baker, Nyanza, 1866, 105.
			Grant, Walk Across Afr., 1864, 273, 291.
24. Ruanda...	—	North of Lake Tanganyika	Stanley, Dark Continent, i. 455, 1878.
25. Regga ...	—	On the East bank of the River Kongo	Stanley, Dark Continent, i. 141, 245, 246.
			Schweinfurth, Heart of Afr., ii. 85, 1873.
			Baker, Albert Nyanza, 1866.
26. Kumu ...	—	On the North bank of the River Kongo	Stanley, Dark Continent, ii. 245, 1878.

No.	Language.	Dialect.	Locality.	Authority.
27.	Baswa ...	—	On the River Kongo	Stanley, Dark Continent, ii. 227, 1878.
28.	Mpika ...	—	do.	Stanley, Dark Continent, ii. 178, 1878.
29.	Kuri	—	West coast of Lake Victoria	Stanley, Dark Continent, ii. 490, Voc., 1878.
30.	Kara	—	Island of U-Kára	C. T. Wilson and Felkin, U-Ganda, 1880. C. T. Wilson, MS. Letter, 1882. Wakefield, Caravan-Routes, J.R.G.S., xl. 311, Voc.
31.	Kerewé...	—	Island of U-Kerewé	C. T. Wilson, MS. Voc. Church Miss. Soc. Intelligencer, 1877, 1879.
32.	Geyéya...	—	East coast of Lake Victoria	Stanley, Dark Continent, i. 167, 1878.
33.	Gamba ...	—	North coast of Lake Victoria	Stanley, Dark Continent, i. 171, 1870.
34.	Soga	—	do.	Stanley, Dark Continent, i. 169, 1878. C. T. Wilson and Felkin, U-Ganda, 1880.

C. *WESTERN BRANCH.*

(80 *Languages*; 25 *Dialects.*)

I. SOUTHERN SUB-BRANCH.

(25 *Languages*; 7 *Dialects.*)

1. Kubéle...	—	East of Mossamédes	Ivens and Capello, Tra., 1881. Nogueira, A Raza Negra, 1881, 255. (P.) Mayo, P.R.G.S. 1883, 460.
2. Neka.....	—	North of the River Kunéne	Ivens and Capello, Tra., ii. 150, 249, 1881. Ladislaus Magyar, Reisen, 441, 1859. (G.) Nogueira, A Raza Negra, 1881. (P.) Mayo, P.R.G.S., 1883, 463.
3. Humba...	—	On the River Kunéne	Ivens and Capello, Tra., ii. 250-51, 1881, Voc. Ova-Mpo Map, Ravenstein, 1882. Nogueira, A Raza Negra, 1881. H. Hahn, Hereró G. (Vandu) Voc. Bleek, C. G. S. Afr. Languages, 1862-69. Mayo, P.R.G.S. 1883, 465.
4. Luína ...	—	On the River Zambési	Pinto, Tra., ii. 69, 1880. Ivens and Capello, Tra., ii. 1881, Voc. Livingstone, MS. Voc., Grey Library.

No.	Language.	Dialect.	Locality.	Authority.
	Luína (*continued*):			
				Bleek, C. G. S. Afr. Languages, 1862-69.
				Appleyard, Káfir G., p. 25.
				Ladislaus Magyar, Pet. Mit., 1860, 227, Voc.
				Cannecattim, Bunda G. Pref. xiv.
				H. Hahn, Hereró G., Voc., viii.
5.	Ponda ...	—	On the Left Bank of the River Zambési	Holub, Tra., 1880.
				Bleek, C. G. S. Afr. Languages, 1862-69.
				Dupelchin, Précis historique, Brussels, Feb. 1883. (F.)
				Livingstone, Voc., Grey Library.
				H. Hahn, Hereró G., Preface, viii.
6.	Náno ...	I. Bihéni II. Bailundo	In the Interior behind Benguela	Pinto, Tra., 1880, 94, Voc., App. i. 258.
				Ladislaus Magyar, Reisen, 1859, i. 440, Voc. (G.)
				Ladislaus Magyar, P.R.G.S., xxiv. 1843, Proverbs, 1854.
				Reports Amer. Board of Miss. 1881-82.
				Ivens and Capello, Tra., 1881, Voc.
				Livingstone, Miss. Tra., 1857, p. 423.
				Bleek, C. G. S. Afr. Languages, 1862-69, 216-17.
				Schütt, Reisen, 1881, 144. (G.)
				Lux, Loanda Voc., 1881. (G.)
				Hale, U.S. Exped., 1846, Voc.
				Nogueira, A Raza Negra, 260. (P.)
				Schuchardt, Benguela Sprach. Vien. Akad., G.N., Sent., 1883. (G.)
7.	Gangella.	I. Lojazi II. Lovali	East of Nano	Pinto, Tra. App. ii. 108, 128, 1880.
				Report Amer. Board of Miss., 1882.
				Livingstone, MS. Voc., Grey Library.
				Bleek, C. G. S. Afr. Languages, 192, 1862-69.
				Schütt, Reisen, 1881, 144. (G.)
				Ladislaus Magyar, Pet. Mit., 1860, 227.
8.	Bunda ...	I. Standard II. Ambriz III. Ambáka IV. Sulo V. Hunga VI. Mbari	The Province of Angóla	Dias, G.N., 1697, (P.)
				Cannecattim, G., Voc., 1804. (P.)
				Lux, Loanda, Voc., 1880. (G.)
				Valdez, Six Years in W. Afr., 1864.
				Von der Gabelentz, G.N., Z.D.M.G., i.
				Hale, U.S. Exped., 1846, Voc.

No.	Language.	Dialect.	Locality.	Authority.
Bunda (*continued*):				
				Souza and Alvez, G., Loanda, 1864. (P.)
				Bleek, C. G. S. Afr. Languages, 1862-69.
				Di Conto, Religious Pamphlet, 1643.
				Pacconio, Catechism, 1664.
				Clarke, Spec., Voc., 1849.
				Bowditch, Discoveries of Portuguese, 1824.
				Koelle, P.A., Voc. x. C. 1.
				Monteiro, Angola.
				Douville, Voyage, Voc., 1832. (F.)
				Cooley, J.R.G.S., xxiv., 273, Text.
				Livingstone, Miss. Tra., 1857, 382, (Mbari), 218, 267, 271.
9.	Kisáma...	—	East of Loanda	Monteiro, ii. 149, Angola, 1875.
				do. J.A.I., 1875, 198.
				Livingstone, Miss. Tra., 1857, 406.
				Schütt, Reisen, p. 144, 1881. (G.)
				Koelle, P.A., Voc. x. C. 6.
				Cannecattim, Bunda G. Pref., xv.
				Büchner, MS. Voc.
10.	Libollo ...	—	On the River Koanza	Koelle, P.A., Voc. x. C. 1.
				Monteiro, Angóla, ii. 45, 96.
				Cannecattim, Bunda G. Pref., xv.
				Schütt, Reisen, 1881. (G.)
11.	Songo ...	—	East of Loanda	Lux, Loanda, Voc., 1881. (G.)
				Schütt, Reisen, 1881. (G.)
				Koelle, P.A., Voc. x. C. v.
				Livingstone, Miss. Tra., 1857, 378.
12.	Gala	—	Frontier of the Portuguese Colony	Koelle, P.A., Voc. x. B. 3.
				Schütt, Reisen, 1881, 144. (G.)
				Livingstone, Miss. Tra., 1857, 359, 434, 442.
				Valdez, Six Years in Afr., 1864, 148.
				Ivens and Capello, Tra. i. 325, 1881.
				Cannecattim, Bunda G. Pref.
13.	Minungo.	—	In the Interior	Büchner, MS. Voc.
				Schütt, Reisen, 1881. (G.)
				Ivens and Capello, Tra. 1881.
14.	Kióko ...	—	In the Interior	Schütt, Reisen, 1881, 144, 158. (G.)
				Ivens and Capello, Tra. 1881, Voc.
				Pogge, Muáta Yanvo, 1880. (G.)
				Büchner, MS. Voc.
15.	Ngola ...	—	North of Loanda	Ivens and Capello, Tra. 1881.
				Schütt, Reisen, 144, 1881. (G.)
				Livingstone, Miss. Tra., 1857, 422.

No. Language.	Dialect.	Locality.	Authority.
Ngola (*continued*) :			
			Cannecattim, Bunda G. Pref., xvii.
			Clarke, Spec., Voc., 1849, Mo-Ngóla.
16. Hollo ...	—	In the Interior	Schütt, Reisen, 1881. (G.)
			Schütt, Reisen, 1881. (G.)
17. Bondo ...	—	In the Interior	Ivens and Capello, Tra., 1881.
			Büchner, MS. Voc.
18. Shinge ...	—	West of the River Quango	Livingstone, Miss. Tra., 1857, 359, 442.
			Lux, Loanda, 1881. (G.)
			Schütt, Reisen, 1881. (G.)
			Büchner, MS. Voc.
19. Koza.....	—	East of the River Quango	Schütt, Reisen, 1881. (G.)
			P.R.G.S., 1882, 679.
			Ivens and Capello, Tra., ii. 119, 1881.
20. Yakka ...	—	North of Koza	Büchner, MS. Voc.
			Ladislaus Magyar, Voc., Pet. Mit.,
21. Lúnda ...	—	East of the River Quango, in the Interior	227, 1860.
			Koelle, P.A., Voc. (Runda) x. C. 4.
			Ivens and Capello, Tra., Voc., 1881.
			Livingstone, MS. Voc., Grey Library.
			Livingstone, Miss. Tra., 1857, 205, 356, 357, 409.
			Valdez, Six Years in West Afr., 1864.
			Land of Cazembe, 1873.
			Gamitto, O Muáta Cazembe, 1851. (P.)
			Pogge, Muáta Yanvo, 1880. (G.)
			do. Reisen, 1880. (G.)
			Schütt, Reisen, 1881. (G.)
			Bleek, C. G. S. Afr. Languages, 1862-69.
			Büchner, MS. Voc.
22. Lúba.....	—	Eastward in the Interior	Büchner, MS. Voc.
			Schütt, Reisen, 1881, 144. (G.)
			Livingstone, Miss. Tra., 1857, p. 457.
			Pogge, Mit. Afr., G. iv.
			P.R.G.S., 1882 (Shilange), 676, 683.
23. Taba.....	—	In the Interior	Büchner, MS. Letter, 1883. (G.)
24. Songe ...	—	Eastward in the Interior	Pogge, Mit. Afr., G. iv.
25. Nyika ...	—	Eastward on the 25th Parallel of East Longitude	Koelle, P.A., Voc. x. A. 5.
			Pogge, Mit. Afr., G.N.

II. NORTHERN SUB-BRANCH.

(55 *Languages;* 18 *Dialects.*)

No. Language.	Dialect.	Locality.	Authority.
1. Kongo ...	I. Standard (San Salvador)	Basin of the Lower Kongo River	Brusciottus de Vetrála, Rome, 1659. (L.)
			Do. Tr. in English, Grattan Guinness, 1882.
	II. Bundi		Jorge, Religious work, 1624.
	III. Bwendi		Grattan Guinness, G., 1882.
	IV. Sesse		Cannecattim, Bunda D., Sonho Voc. (P.)
	V. Wumba		
	VI. Sonho		
	VII. Embomma.		Churchill, Voyages, 1732, i. 686, 532, Voc.
	VIII. Runda		
	IX. Mbunde		J. Amer. Or. S., i. Voc., 1849.
	X. Sorongo		Koelle, P.A., Voc. M-Embomma, x. A. 2.
	XI. Paleballa		Clarke, Spec. Voc., 1849.
	XII. Sentando		Kilham, Voc., 1828.
			Douville, Voyage, 1832, Voc.
			Norris, Voc., 1841.
			Tuckey, Narrative, 1818, Voc.
			Grandpre, Voyage, 1802, Paris, Voc. (F.)
			Oldendorp, Miss. Geschichte, 846, Voc. (G.)
			Stanley, Dark Continent, 1878, Voc.
			Duparquet, Voyage au Zaire, B. Soc. G., 1876.
			Burton, Cataracts of Congo, 1876.
			Craven, D., 1882.
			MS. D. in British Museum. (F.)
			Von der Gabelentz, G.N., Z.D.M.G., i. 238.
			Hale, U.S. Exped., 1846, Voc.
			Barbot, Churchill, v. 572, Voc.
			Bleek, C. G. S. Afr. Languages, 1862-69.
2. Kabinda.	—	Northern Shore of River Kongo	Stanley, Dark Continent, Voc., 1878.
			Bastian, Loango Küste, G.N., 1874. (G.)
			Bastian, Z. Erd. G., 1873, 125.
			J. L. Wilson, W. Afr., 1856.
			Proyart, Hist. Loango, Pinkerton's Voyages, 1776, Voc.
			Oldendorp, Miss. Geschichte, Voc. (G.)
			Koelle, P.A., Voc. x. A. 1.
			Tuckey's Voyage, 1816, Voc. Malemba.
			Güssfelt, Loango Neger, 1874.

No.	Language.	Dialect.	Locality.	Authority.
Kabinda (*continued*):				
				Ivens and Capello, Tra. 1881, Num.
				Hale, U.S. Exped., 1846, Voc.
				Barbot, Churchill, 481, Voc.
3.	Teke.....	—	On the Kongo at Stanley Pool	Comber, Baptist Miss. Herald, 1881, 32.
				Regions Beyond, 1882, 7.
				Koelle, P.A., Voc., xi. A. 6, x. A. 7, xii. F. 14.
4.	Buma ...	I. Kolambo	Betwixt Rivers	Oldendorp, Miss. Geschichte.
		II. Kondo	Kongo and	Koelle, P.A., Voc., x. B. 1.
		III. Bengolo	Quango	Clarke, Spec., 183-189, Voc.
5.	Yanzi ...	—	Left Bank of the River Kongo	Stanley, Dark Continent, ii. 320, 1878.
6.	Gala.....	—	Right Bank of the River Kongo, N. of the Equator	Stanley, Dark Continent, ii. 300, 1878.
7.	Runga ...	—	Left Bank of the River Kongo, N. of the Equator	Stanley, Dark Continent, ii. 295, 1878.
8.	Rubunga.	—	On the most Northerly point of the River Kongo	Stanley, Dark Continent, ii. 283, 1878.
9.	Ituka ...	—	On the River Kongo North of the Equator on the 25th Degree of East Longitude	Stanley, Dark Continent, ii. 283, 1878.
10.	Yomba ...	—	On the Coast near the River Quillu	Güssfelt, Loango Neger, 1874. (G.)
				Koelle, P.A., Voc., x. B. 4.
				Clarke, Spec., Voc., 1849.
11.	Kamma ..	—	On the Coast North of the Yombe	J. L. Wilson, W. Afr., 1856.
				Winwood Reade, Afr. Sketch Book, 136, 1873.
				Miss. Cath., 1881, 313.
12.	Kĕle.....	—	In the Interior behind the above	Preston and Best, G., 1854.
				J. L. Wilson, W. Afr., 1856, 30.
				Bleek, C. G. S. Afr. Languages, 1862–69, 234.
				Koelle, P.A., Voc., xii. E. 16.
				J. Soc. G. Bremen, 1878, 78.
				Lenz, Skizzen, 276, 1878.
				Bowditch, Miss., 1819, Num.
				Du Chaillu, Expl., 1861.
13.	Ashango..	—	In the rear of the Kĕle	Du Chaillu, Expl., 1861, 410.
				Clarke, Spec., Voc., 1849.
14.	Orungo...	—	North of the River Ogowé	Koelle, P.A., Voc., ix. A. 3.
				J. L. Wilson, Pongwe, G., Pref.
				Clarke, Spec., Voc., 1849.
				Bowditch, Miss., 1819, Num.
				Du Chaillu, Explor., 1861.
				Compiegne, Afr. Equatoriale, 1875. (F.)

No.	Language.	Dialect.	Locality.	Authority.
15.	Pongwe ..	—	On the River Gabún	J. L. Wilson, G., Voc., 1847, 1879. J. L. Wilson, W. Afr., 1856. Delaporte, Voc., M. Soc. Geog., ii. J. Amer. Or. Soc., i. 340–1, 1851. Le Berre, G., 1875. (F.) Delorme, D., 1877. (F.) Burton, on Du Chaillu Explor., T. Ethn. Soc., Vol. I. Part 2. Bowditch, Miss., 1819, Num. Clarke, Spec., Voc., 1849. Bleek, C. G. S. Afr. Languages, 1862–69. Preston and Best, Di-Kĕle G., 1854, Voc. Compiegne, Afr. Equatoriale, 1875. (F.)
16.	Okota ...	—	East of the Pongwé	Compiegne, Afr. Equatoriale, 1875, Voc. (F.)
17.	Okande...	—	On the River Ogowé	Lenz, Skizzen, 243, 1878. (G.) Marche, Voc., Stanley, Dark Continent, ii. 492.
18.	Osáka ...	—	South of the River Ogowé	Lenz, Skizzen, 276, 1878.
19.	Adúma ...	—	South of the River Ogowé	Marche, Voc., Stanley, Dark Continent, ii. 492. De Brazza, Afr. Explorée, 1882, 288. Lenz, Skizzen, p. 279, 1878. (G.)
20.	Umbéte ..	—	North of the River Ogowé	Koelle, P.A., Voc. x. B. 2. Lenz, Skizzen, 1878. (G.)
21.	Benga ...	—	Island of Korisko	Mackey, G., 1855, New York. Clarke, Spec. Voc., 1849. J. R. Wilson, W. Afr., 1856. Bleek, C. G. S. Afr. Languages, 1862–69. Compiegne, Afr. Equatoriale, 1875. (F.)
22.	Shekiáni.	—	On the Coast from the River Muni to the Ogowé	Mackey, Benga G., 3. J. R. Wilson, W. Afr., 301, 1856. Bowditch, Miss., 1819, Num. Koelle, P.A., Voc., ix. B. Clarke, Spec., Voc., 1849.
23.	Fan	—	Head Waters of the River Gabún	Du Chaillu, Explor., 1861. Lenz, Skizzen, 1878. (G.) Marche, Voc., Dark Continent, ii. 495. J. R. Wilson, J. Amer. Or. Soc., i. p. 352, Voc. Burton, T. Ethn. Soc. iii. 36.
24.	Naka ...	—	Betwixt the River Gabún and the Kamerún Mountains	J. R. Wilson, J. Amer. Or. Soc., i. 351, Voc. J. R. Wilson, W. Afr., 287, 1856.

No. Language.	Dialect.	Locality.	Authority.
Naka (*continued*):			Distant, J.A.I., x. 1880. Clarke, Spec., Voc., 1849. Mackey, Benga G. Pref.
25. Ediya ...	I. Batéti II. Bani III. Bakáki IV. Balilipa V. Bolóko	Island of Fernando Po	Clarke, G., 1848. do. Spec., Voc., 1849. Allen and H. Thomson, Niger Exped., 1848, ii. App. Voc. H.Thomson, J.Ethn.S.ii.O.S.105. Bleek, C. G. S. Afr. Languages, 1862-69.
26. Dualla ...	—	Kamerún Mountains	Saker, G.N., 1855. do. Voc., 1862. Koelle, P.A., Voc., ix. A. e. Allen and H. Thomson, Niger Exped., 1848, ii. App., Voc. Clarke, Spec., Voc., 1849. Bleek, C. G. S. Afr. Languages, 1862-69.
27. Wuru ...	—	Do.	Saker, Dualla G.N. 6, Voc. Grenfell, P.R.G.S., 1882.
28. Abu	—	Do.	Saker, Dualla G.N., 6, Voc. Grenfell, P.R.G.S., 1882.
29. Isubu ...	—	Do.	Koelle, P.A., Voc. ix. A. 1. Merrick, G.N., 1854. do., D., 1854. Saker, Dualla G., 6. Allen and H. Thomson, Niger Exped., 1848, Voc. Bleek, C. G. S. Afr. Languages, 1862-69. Bleek, Cat. Grey Library, 1848. Clarke, Spec., Voc., 1849.
30. Rundu ...	—	On the Boundary of the Bántu Language-Field	Koelle, P.A., Voc., xii. E. 13.
31. Bambóko.	—	On the Coast North of the Kamerún Mountains	Allen and H. Thomson, Niger Exped. 1848, T. Phil. S., 1850, 137. Comber, P.R.G.S., 1879.
32. Kwilluh..	—	On the Kamerún Mountains	Grenfell, P.R.G.S., 1882. Saker, Dualla G., Pref., 6.
33. Kundu ...	—	On the Skirts of the Kamerún Mountains	Comber, P.R.G.S., 1879, 230, 239.
34. Bayon ...	—	In the Interior behind the Kamerún Mountains	Baikie, Expl. Exped., 1856, Voc., 423. Koelle, P.A., Voc., ix. A. 4. Clarke, Spec., Voc., 1849. Do. Ediya G., 13.
35. Pati	—	Near Bayon	Baikie, Expl. Exped., 1856. Hutchinson, Ten Years in Ethiopia, 1861, 423, 320. Koelle, P.A., Voc., ix. 4, 6. Clarke, Spec., Voc., 1849. Barth, Tra., ii. 573, 631, 632, 1857.

No.	Language.	Dialect.	Locality.	Authority.
36.	Balu	—	In the Interior behind the Kamerún Mountains	Koelle, P.A., Voc., ix. A. 7.
37.	Nso	—	Do.	Koelle, P.A., Voc., xii. E. 24.
38.	Param ...	—	Do.	Koelle, P.A., Voc., ix. A. 8.
39.	Penin ...	—	Do.	Koelle, P.A., Voc., xii. E. 15.
40.	Melon ...	—	Do.	Koelle, P.A., Voc., ix. B. 2.
41.	M-Fút ...	—	On the Cross River	Goldie, Efík D. Pref., xliii. 357. Koelle, P.A., Voc., xii. E. 22. Hutchinson, Ten Years in Ethiopia, 1861, viii. A. 3 138. Kilham, Voc., 1828. Clarke, Spec. Voc., 1849. Barth, Tra., ii. 513, 626, 631, 1857.
42.	Tikar ...	—	Adamâwa	Von Bary, Z. Erd. G., xv., Voc. Barth, Tra., ii., 513, 1857. Hutchinson, Ten Years in Ethiopia, 1861, 322.
43.	Bute	—	Adamâwa	Koelle, P.A., Voc., xii. E. 12. Barth, Tra., ii. 512, 1857.
44.	Ndob ...	I. Ndob II. Tumu	In the Interior	Koelle, P.A., Voc., xii. E. 15.
45.	Momenya	—	Do.	Koelle, P.A., Voc , ix. A. 10.
46.	Papiyah ..	—	Do.	Koelle, P.A., Voc., ix. A. 11.
47.	Ngoâla ...	—	Do.	Koelle, P.A., Voc., ii. A. 9.
48.	Ngoten...	—	Do.	Koelle, P.A., Voc., ix. B. 1.
49.	Nhalemoe	—	Do.	Koelle, P.A., Voc., ix. B. 3.
50.	Bagba ...	—	Do.	Koelle, P.A., Voc., ix. A. 6.
51.	Bakum ...	—	Do.	Koelle, P.A., Voc., ix. A. 5.
52.	Bamon ...	—	Do.	Koelle, P.A., Voc., ix. A. 8.
53.	Mbe	—	Do.	Koelle, P.A., Voc., xii. E. 23.
54.	Bonkem..	—	Do.	Koelle, P.A.
55.	Bumke ...	—	Do.	Clarke, Spec., Voc., 1849.

HOTTENTOT-BUSHMAN GROUP.

(19 *Languages;* 6 *Dialects.*)

A. KHOIKHOI SUB-GROUP.

(1 *Language;* 4 *Dialects.*)

1. Khoikhoi.	I. Nama. II. Kora. III. Eastern. IV. Cape Town V. Dama.	South Africa	Bleek, C. G. S. Afr. Languages, 1862-69. Bleek, Cat. Grey Library, 1858. Bleek, Grimm's Law, T. Phil. S., 1874. F. Müller, Grundriss der Sprach. 1877, G.N. (G.) F. Müller, Algemeine Ethn., 1879, (G.)

No.	Language.	Dialect.	Locality.	Authority.
Khoikhoi (*continued*):				
				Waitz, Anthropologie, 1863.
				Fritsch, Eingeborne Süd-Afr., 1872. (G.)
				Lichtenstein, S. Afr., 1803-6.
				De Charency, G., 1864. (F.)
				Tindall, G., Voc., 1857.
				Wallmann, G.N., Voc., 1854-57. (G.)
				T. Hahn, G., 1871.
				Hovelacque, Mélanges, 1880. (F.)
				Wuras, G.N., Appleyard's Káfir G., 17.
				Lepsius, Nuba G., 1880, G.N., lxv. (G.)
				T. Hahn, Tsúni-Goam, 1881.
				Wilsen, Voc., 1691 (Wreede and Greevenbroek). (D.)
				Palgrave, Blue Book of Cape Parliament, 1877.
				Prichard, Nat. Hist., ii. 343, 1855.

B. HELOT SUB-GROUP.

(12 *Languages;* 1 *Dialect.*)

1.	San	I.) not de- II.) fined	South Africa	F. Müller, Grundriss der Sprach. G.N., 1877. (G.)
				F. Müller, Algemeine Ethn., 1879. (G.)
				Hovelacque, Etudes, 26, 1878. (F.)
				Lepsius, Nuba G., 1880, G.N., lxvii. (G.)
				Bleek, Cat. Grey Library, 1848, MS. Voc., 1875.
				Appleyard, Káfir G., 15.
				Lichtenstein, S. Afr., 1803-6, Voc. ii. App.
				Wuras, MS. G., Cape Library.
				T. Hahn, Tsúni-Goam, 1882.
				do. Die Buschmänner, Globus, xviii.
				T. Hahn, Voc. Annual Dresden Geog. Soc., 1870, 71.
				Fritsch. Die Buschmänner, Z. Ethn. G. 1880, 289.
				Report of Govt. Cape of Good Hope.
				Krönlein, Voc. MS.
				T. Phil. S., 1880, Lloyd.
2.	Bumantsu	—	Ba-Súto-Land	Arbousset, Voyage, 1846, Voc. Sen. (F.)

No.	Language.	Dialect.	Locality.	Authority.
3.	Lala	—	Be-Chuána-Land	Appleyard, Káfir G. (Xósa).
4.	Denessána	—	Ma-Nangwato-Land	Holub, Tra., ii. 83, 1880. Mackenzie, Ten Years, 148, 1871.
5.	Sarwa ...	—	Kalahári Desert	Elton, Limpópo, J.R.G.S., 1871. Holub, Tra., i., 345, 1880. Pinto, Tra., ii., 489, 1880. Mackenzie, Ten Years, 128, 1871.
6.	Kankála..	—	On the Kiver Kunéne	Pinto, Tra., 1880. Ladislaus Magyar, Pet. Mit., 228, 1860.
7.	Kasekere.	—	Eastward of Bihe	Pinto, Tra., i. 320, 1880. Ladislaus Magyar, Reisen, 1859. (G.) Livingstone, Miss. Tra., 1857.
8.	Nena ...	—	Near Head of Lake Nyassa	Thomson, Cent. Afr. Lakes, i., 251, 1880.
9.	Ndurobo..	—	Amidst the Kwáfi on the Equator, East Africa	Krapf, Pref. Kwáfi G., 20. Prichard, Nat. Hist. ii., 408, 1855. Farler, P.R.G.S., 18. 733. New, J.R.G.S., xl. 307.
10.	Sania ...	—	Galla-Land	Wakefield, J.R.G.S., 1883, 369. New, E. Afr., 279, 1873. Fischer, Voc., Z. Ethn. G., 1878, 141. Denhardt, Pet. Mit., 1881, 16.
11.	Tua	—	Delagoa Bay and Galla-Land	Fischer, Voc., Z. Erd. G., 1878, 141. Krapf, Tra., 1860. New, E. Afr., 1873. Blue Book, Delagóa Bay, 1875, 4.
12.	Sienetje...	—	On the Blue Nile River	Schuver, Pet. Mit., 1882, 382.

C. PYGMY SUB-GROUP.

(6 *Languages;* 1 *Dialect.*)

1.	Akka.....	I.) not de- II.) fined.	Monbutto-Land	Beltráme, G.N., 1877. Schweinfurth, Tra., ii. 127, 1874. Long, Cent. Afr., p. 233, 1876. Junker, Pet. Mit., 1883.
2.	Obongo...	—	On the River Gabún	Du Chaillu, Tra., 1861-67. Lenz, Skizzen, 103–116, 1878. (G.)
3.	Bakke-Bakke	—	Loango Coast	Lenz, Skizzen, 1878. (G.) Hartmann, Völker Afr., 166, 181. (G.) Schweinfurth, MS. Letter, 1883. (G.) F. Müller, Algemeine Ethn., 1879, 97. (G.)

No. Language.	Dialect.	Locality.	Authority.
4. Doko ...	—	Abyssinia	Beke, J.R.G.S., xii. do. Geog. Distribution of Languages, 1849. Krapf, Tra., 1860. D'Abbadie, Langues de Kam, 1872. (F.) Hartmann, Volker Afr. (G.) F. Müller, Algemeine Ethn., 1879, 97. (G.)
5. Mdidikimo	—	In the midst of the Nya-Mwézi Field	Last, P.R.G.S., 1882, 226.
6. Twa	—	On the Southern Bank of the River Kongo.	Stanley, Dark Continent, 1878, ii. Wissman and Pogge, Pet. Mit., 1882. Schweinfurth, MS. Letter, 1883. (G.)

APPENDIX D.

ABSTRACT TABLE OF LANGUAGES AND DIALECTS.

No.	Family or Group.		Branch or Sub-Group.	Number of Languages.	Number of Dialects.	Total.
1	Semitic	I.	Northern	2	8	10
		II.	Ethiopic	8	1	9
			Total.....	10	9	19
2	Hamitic	I.	Egyptian	2	2	4
		II.	Libyan.....	9	15	24
		III.	Ethiopic	18	10	28
			Total.....	29	27	56
3	Nuba-Fulah..	I.	Nuba	16	3	19
		II.	Fulah	1	4	5
			Total....	17	7	24
4	Negro	I.	Atlantic	67	24	91
		II.	Niger	38	13	51
		III.	Central	59	11	70
		IV.	Nile	31	1	32
			Total.....	195	49	244
5	Bántu.....	I.	Southern	10	14	24
		II.	Eastern	78	16	94
		III.	Western	80	25	105
			Total.....	168	55	223
6	Hottentot-Bushman...	I.	Khoikhoi	1	4	5
		II.	Helot	12	1	13
		III.	Pygmy.....	6	1	7
			Total.....	19	6	25
				438	153	591

APPENDIX E.

LIST OF BOOKS OF REFERENCE ON GENERAL SUBJECT.

Journal of Société Asiatique. Monthly. Paris.
Journal of Royal Asiatic Society. Quarterly. London.
Baptist Missionary Herald. Monthly. Kongo Mission. London.
Regions Beyond. Monthly. Kongo-Livingstone Mission. London.
Africa. Quarterly. London.
Afrique Explorée et Civilisée. Monthly. Geneva. (F.)
Missions Catholiques. Weekly. Lyons. (F.)
Petermann's Mittheilungen. Monthly. Gotha. (G.)
London Missionary Society. Monthly. South African Mission, London.
Church Missionary Society Record and Intelligencer. Eastern and Western Africa Mission. London.
Journal and Proceedings of Royal Geographical Society. Monthly. London.
Bulletin of Société Géographique. Monthly. Paris.
Do. of Société Philologique. Quarterly. Paris.
Do. of Société Ethnologique. Monthly. Paris.
Universities Mission to East Africa. Monthly. London.
Free Church Mission. South Africa and Lake Nyassa. Monthly. Edinburgh.
Brown Races of Mankind. 2 vols.
Journal of German Oriental Society. Quarterly. Leipzig. (G.)
Journal of German Geographical Society. Monthly. Berlin. (G.)
Journal of German Ethnological Society. Monthly. Berlin. (G.)
Koelle. Polyglotta Africána. Trübner, London, 1854.
Bleek. Languages of Mozambík. Trübner, London, 1856.
Bleek. Comparative Grammar of South African Languages. (Very rare.) Trübner, London, 1862-69.
Bleek. Catalogue of Sir George Grey's Library, i. (very rare), ii. Trübner, London.
Prichard and Norris. Natural History of Mankind. 2 vols. 1855.
Latham. Elements of Comparative Philology. 1862.

Hovelacque. { La Linguistique. Paris, 1876. (F.)
Melanges de Linguistique. Paris, 1880. (F.)
Etudes de Linguistique. Paris, 1878. (F.)

F. Müller. { Algemeine Ethnographie. 1879. (G.)
Grundriss der Sprachwissenschaft. 1877. (G.)
Reise der Novára. Linguistischer Theil. (G.)

Munzinger. Ost-Afrikanische Studien. Schaffhausen, 1864. (G.)

Lepsius. { Standard Alphabet. London, 1863. (G.)
Nubische Grammatik. Berlin, 1880. (G.)

Di Gregorio. Glottologia Bántu. Turin, 1882. (I.)

Barth. { Central African Vocabularies. Gotha, 1862.
Travels. 5 vols. London, 1857.

Koenig. Vocabularies. Paris, 1839. (F.)

Clarke. Specimens of Dialects. London, 1849.

Kilham. Vocabularies. 1828.

Norris. African Vocabularies. London, 1841.

Julg. Litteratur der Grammatiker, Lexicon u. Wörtersammlungen. Berlin, 1847. (G.)

Trübner. Catalogue of Dictionaries and Grammars. 1882.

Dictionary of Languages. London, 1874.

Stanford's Africa. London, 1878.

Bagster. Bible in every Land. London, 1860.

De Rialle. Les Peuples de l'Afrique. Paris, 1880. (F.)

Hartmann. Völker Afrika's. Leipzig, 1879. (G.)

Catalogues of Library of Royal Geographical Society. London, 1879-1882.

Annual Reports of British and Foreign Bible Society. London.

Ravenstein. Maps of Equatorial Africa. Stanford, 1883.

L'Esploratore. Milan. Monthly. (I.)

Journal of Anthropological Institute. London.

Journal of Ethnological Society. London.

Transactions of do. do. London.

Memoirs of Anthropological Society. London.

Waitz, Anthropologie der Naturvölker. (G.). 1863.

Grundemann. Mission Atlas. Gotha. (G.)

Mithridates. 1808-1817. (F.)

Balbi. Atlas Ethnographique. 1826. (F.)

Annaes de Conselho Ultra Marino. Lisboa. (P.)

Froberville. Rapport sur les Races Negres de l'Afrique Orientale au Sud de l'Equateur. Paris, 1850.

Tremeaux. Voyage dans l'Afrique Septentrionale, 1847–48. Paris, 1853.

Whitney. { Life and Growth of Language.
{ Language and Study of Language.

Journal of American Oriental Society.

Fritsch. Eingeborne Süd-Africas. (G.) 1872.

Transactions of Philological Society. London.

Journal of Bombay Asiatic Society.

Journal of Bombay Geographical Society.

Transactions of African Philosophical Society.

Journal of Italian Oriental Society.

Encyclopædia Britannica, 9th edition.

COLLECTIVE VOCABULARIES.

Published.

Senegambia Vocabularies.		Hervas Vocabularies.	
Bowditch	do.	Oldendorp	do.
Barth	do.	Mithridates	do.
Bleek	do.	Clarke	do.
Stanley	do.	Koelle	do.
Krapf	do.	Schweinfurth	do.
Mayer	do.	Long	do.
Norris	do.	Marno	do.
Kilham	do.	Rugendas	do.
Froberville	do.	Salt	do.
Hale	do.	Halévy	do.
Koenig	do.	D'Abbadie	do.
Gamitto	do.	Beke	do.
Balbi	do.	Emin Bey	do.

Manuscript.

Barth.	Grey Library, Capetown.
Nachtigall.	Büchner.
Baikie.	

APPENDIX F.

TRANSLATIONS OF THE BIBLE.

"And I saw another Angel fly in the midst of Heaven, having the Everlasting "Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, "and Tongue, and People."—Revelations xiv. 6.

"This shall be written for those that come after, and the people which shall be "born, shall praise the Lord."—Psalm cii. 18 (Prayer Book Version).

Πόλλαι μεν θνῆτοις γλώσσαι, μια δ'ἀθανατοῖσι.

I. SEMITIC FAMILY.

A. NORTHERN BRANCH.

No.	Language.	Dialect.	Character.	Translator and Date.	Date, Amount. Society, Place of Publication.
1.	Arabic	Standard	Arabic	Smith, Vandyke	1864. Whole Bible, Amer. Bible Soc. Beirút.
	Do.	Maghribi	Do.	Thomson, 1847	1847. Gen. i.-iii. B.F. Bible Soc.
	Do.	Judæo-Arabic	Hebrew	Wilson	Four Books N.T. B. F. Bible Soc.

B. ETHIOPIC BRANCH.

2.	Gíz	Standard	Ethiopic	unknown person 3rd Century A.D.	1548. N.T. Rome. 1701. Psalms. Ludolf. 1815-1830. N.T. Psalms. B. F. Bible Soc.
3.	Amhâric	Standard	Amhâric	Abu Rúmi, Asselin de Cherville 1810–1820	1821-1840. Whole Bible. B. F. Bible Soc.
4.	Tigré	Standard	Ethiopic	Isenberg, Kugler, Krapf	1865. Four Gospels. B. F. Bible Soc. St. Chrischona.
5.	Gurague	—	Amhâric	Krapf, Mayer	1878. Matt. ii. Basle.

II. HAMITIC GROUP.

A. EGYPTIAN SUB-GROUP.

1.	Koptic	All three Dialects	Koptic	unknown person 2nd–3rd Century A.D.	Whole Bible, MS. 1716. Four Gospels. University of Oxford. 1829. Four Gospels. B.F. Bible Soc. 1838-1848. Four Gospels. Schwartze, Leipzig. 1731-1844. Port. O.T. Psalms. B.F. Bible Soc.

B LIBYAN SUB-GROUP.

No.	Language.	Dialect.	Character.	Translator and Date.	Date, Amount, Society, Place of Publication.
2.	Berber	Búgi	Arabic	Native of Algiers 1831–1832 for Hodgson	1833. Luke 12 cap. B.F. Bible Soc. Gen. Four Gospels. MS.
	Do.	Kabáil	Roman	Pearse, 1882 Roman Cath. Miss.	1883. Matt. 7 cap. B.F. Bible Soc. Port. O. and N.T. MS.
3.	Ghadámsi	Standard	Arabic	Native of Ghadámis, for Richardson	1846. Matt. cap. 3. London.

C. ETHIOPIC SUB-GROUP.

4.	Galla.	Northern	Roman	Krapf, 1839-1842	1839-1871. Gen., Exod., Psalms, N.T. St. Chrischona.
	Do.	Northern	Amháric	D'Abbadie	Matt. MS.
	Do.	Southern	Roman	Wakefield, 1881	1881. Jonah. E. Africa, port. N.T., port. MS.
	Do.	—	Roman	Greiner	1881. St. Chrischona.
5.	Bilin	—	Roman	Reinisch	1882. Mark. B.F. Bible Soc.
6.	Irob-Saho	—	Roman	Stephanos, 1880 Reinisch, 1878	1878. John xi. App. to G.N.
7.	Agau	Falásha	Roman	Halévy, 1873	1873. Jonah. B. Soc. Phil.
8.	Barea	—	Roman	Reinisch, 1874	1874. O.T. Ruth. N.T. Port.

III. NUBA-FULAH GROUP.

A. NUBA SUB-GROUP.

1.	Nuba	Mahas	Roman	Lepsius, 1860	1880. Mark. App. Nuba G.
	Do.	Dongola	Roman	Reinisch, 1879	1879. Gen. i.-ii. Ruth i. App. Nuba G.
2.	Kwáfi	Standard	Roman	Krapf	1854. John i. App. Voc.

B. FULAH SUB-GROUP.

3.	Fulah	Niger	Roman	Baikie, 1860	1876. Gen. i.–viii. App. Reichardt G.
	Do.	Futa Tóro	Roman	Reichardt, 1883	Mark MS.

IV. NEGRO GROUP.

A. ATLANTIC SUB-GROUP.

NORTHERN SECTION.

No.	Language.	Dialect.	Character.	Translator and Date.	Date, Amount, Society, Place of Publication.
1.	Wolof	Standard	Roman	Dixon, 1881	1883. Matt. B.F. Bible Soc.
2.	Mande	—	Roman	Macbriar, 1838	1838. Matt. B.F. Bible Soc. Four Gospels in MS.
3.	Susu	—	Roman	Wilhelm, 1816	1816. Matt. vii. Church Miss. Soc. Matt. remainder in MS.
				Duport	1877. Matt., Mark, John. S.P.C.K.
4.	Bullom	Standard	Roman	Nylander, 1815	1815. Matt. Church Miss. Soc.
	Do.	Mampua	Roman	Caulker, Schön, 1829	1829. Gen. Port. Matt. Church Miss. Soc.
5.	Temne	—	Roman	Schlenker, 1848	1866. Gen., Psalms. N.T. B.F. Bible Soc. Several other books in MS.
6.	Mende	Standard	Roman	Schön, 1869	1869. Matt. to Romans. B.F. Bible Soc.

SOUTHERN SECTION.

7.	Grebo	Standard	Roman	Amer. Miss. Cape Palmas, 1838-1867	1848–1867. Gen., Matt., Luke, Romans, 1 Cor. Amer. Bible Soc.
8.	Ashánti	Akwapém	Roman	Christaller, 1871	1871. Whole Bible. B.F. Bible Soc. Basle.
	Do.	Fanti	Roman	Parker, 1877	1877. Matt., Mark. Wesleyan Miss. Soc.
9.	Akra	Gâ	Roman	Hanson, Zimmermann, 1866	1866. Whole Bible. B.F. Bible Soc. Stuttgard.
10.	Ewé	Anlo	Roman	Merx, 1875-77	1876–77. Sam. i., ii. N.T. B.F. Bible Soc.
		Dahomé	Roman	Marshall	1863. Wesleyan Miss. MS. Matt.
11.	Yariba	Standard	Roman	Translation Committee, Lagos	1880. Whole Bible. B.F. Bible Soc.

B. NIGER SUB-GROUP.

WESTERN SECTION.

No.	Language.	Dialect.	Character.	Translator and Date.	Date, Amount, Society, Place of Publication.
1.	Ibo	Isoáma	Roman	Schön, Taylor Schön, Comber	Matt., Luke, John, port. of Epistles, Rev. B.F. Bible Soc.
2.	Igára	Standard	Roman	Schön, Crowther	Port. N. T. Comber's Primer.
3.	Nupe	Standard	Roman	Paul, 1861	1865. Matt. i–vii. London.

EASTERN SECTION.

1.	Efík	Standard	Roman	Goldie, Robb, 1862-68	1862-68. Whole Bible Scotch Bible Soc., Edinburgh.

C. CENTRAL SUB-GROUP.

1.	Súrhaì	Emghedési	Roman	Barth	Luke xv., Port. J.R.G.S. xxi.
2.	Hausa	—	Roman	Schön, Baikie, 1841-1880	1880. Gen., Ex., Psalms, Isaiah. N.T. B.F. Bible Soc.
3.	Kanúri	—	Roman	Richardson, Norris, 1853	1853. Port. N.T. London.

D. NILE SUB-GROUP.

1.	Dinka	—	Roman	Mitterrutzner,	1866. Luke, Port. N.T. Brixen.
2.	Bari	—	Roman	Mitterrutzner	1867. Port. N.T. Brixen.

V. BÁNTU FAMILY.

A. SOUTHERN BRANCH.

EASTERN SUB-BRANCH.

1.	Zulu	Standard	Roman	Wilder	1865. N.T. Amer. Bible Soc.
2.	Xosa	Standard	Roman	Shaw, Shrewsbury, Boyce, Appleyard, Bennie, Dohne	1878. Whole Bible. B.F. Bible Soc.

CENTRAL SUB-BRANCH.

No.	Language.	Dialect.	Character.	Translator and Date.	Date, Amount, Society, Place of Publication.
1.	Súto	Standard	Roman	Casalis, Mabille, Ellenberger, 1849–1876	1876. Whole Bible. B.F. Bible Soc.
2.	Chuána	Tlápi	Roman	Moffat, 1831-1857.	1857. Whole Bible. B.F. Bible Soc.

WESTERN SUB-BRANCH.

1.	Hereró	Standard	Roman	Brincker, 1875	1875. Psalms. N.T. B.F. Bible Soc.

B. EASTERN BRANCH.

SOUTHERN SUB-BRANCH.

1.	Tonga	—	Roman	Lawes, 1882	1883. Four Gospels. Lovedale, S. Africa.
2.	Ng'anga	—	Roman	Lawes, 1881	1882. Mark. Lovedale, S. Africa.
3.	Yao	—	Roman	Maples	1880. Matt. B.F. Bible Soc.

EASTERN SUB-BRANCH.

1.	Swahíli	Zanzibári	Roman	Steere, 1870	1870-78. Port. O.T. N.T. B.F. Bible Soc.
	Do.	Mombása	Roman	Rebman, Wakefield	Port. MS.
2.	Nyika	—	Roman	Krapf, Rebman, Wakefield, 1881	1848. Luke. B.F. Bible Soc., Bombay.
3.	Kamba	—	Roman	Krapf, 1850	Matt. B.F. Bible Soc. 1850. Mark. Tubingen.

C. WESTERN BRANCH.

NORTHERN SUB-BRANCH.

1.	Kongo	—	Roman	Grattan Guinness, 1882	Luke i.
2.	Kele	—	Roman	Preston	1879. Matt., John, Port. Psalms.

No.	Language.	Dialect.	Character.	Translator and Date.	Date, Amount, Society, Place of Publication.
3.	Pongwe	Standard	Roman	Walker, Preston, Bushnell, 1852-1878	1848-1867. Gen., Ex., Prov., N.T. Amer. Bible Soc.
4.	Benga	Standard	Roman	Presb. Miss.	1858-1863. Gen., Mark, Luke, John, Acts, Amer. Bible Soc.
5.	Ediya	—	Roman	—	1858. Matt. iii. Baptist Miss. Mark MS.
6.	Dualla	Standard	Roman	Saker, 1849-1860	1860–1880. Port. O.T. N.T. Baptist Miss.
7.	Isubu	—	Roman	Merrick, 1849	Gen., Matt., John, Acts, Baptist Miss.

VI. HOTTENTOT-BUSHMAN GROUP.

1.	Khoi-Khoi Namá	Roman	Schmelin Knudsen Kronlein, 1866	1866–1872. Psalms, N.T. B.F. Bible Soc. Berlin. Capetown.

APPENDIX G.

LIST OF NAMES OF LANGUAGES REJECTED FROM APPENDICES H. AND J. FROM INSUFFICIENCY OF INFORMATION.

N.B.—Many names are synonyms or duplicates of names entered in the Appendices, or are tribal names, with no relation to Language, or are well recognized, but disguised by the peculiar mode of spelling or transliteration.

No.	Name of Language.	Supposed Locality.	Authority.	Reason for Exclusion.
1.	Bongo ..	West Africa..	Kilham	Not traced, or corroborated.
2.	Rungo ..	do.	Kilham	do.
3.	Akuonga .	do.	Clarke	Do. do.
4.	A great many	Africa generally	Mithridates, Adelung, Váter, Julg	Not traced: Books of old date, giving information at second-hand and now superseded.
5.	Faschetru	Nubia	Julg, Literatur, p.117 Rifaud, Tableau de l'Egypte.	Not traced.
6.	Awidi ..	Upper Nile, near Labore	Miani gives Voc., Commercio d'Egitto, 1863.	Do. do.
7.	Indu ..	Damara-Land.	H. Hahn gives Voc. in Hereró G.	Do. do.
8.	Den Kaitra	Nuba Field .	Miss. Cath. 1881, 351; a young girl said to speak it.	The Language is said to be distinct from the Nyam-Nyam, which the girl also spoke.
9.	Quolaliffa.	West Africa..	Bowditch gives Numerals in his Miss. to Ashánti-Land, 1819, App. vii.	Names not recognized.
10.	Ungumu			
11.	Ungubai			
12.	Kanyop	West Africa..	Koelle, P.A.....	After careful scrutiny these names cannot be identified.
13.	Musu			
14.	Koro			
15.	Konguan			

No.	Name of Language.	Supposed Locality.	Authority	Reason for Exclusion.
16.	Bolea *alias* Gongola	Central Africa	Barth, MS. Voc.	Until the Voc. are published, nothing can be ascertained.
17.	Ndifu ..	do.		
18.	Mundanchi, and 26 others	Adamáwa, on the River Binué and the neighbourhood	Barth, Tra., ii. 573, quoted by Latham, Comp. Phil., 589.	Of the thirty-eight names given by Barth, after visiting the Country, only Eleven are identified.
19.	Kajenjah and 12 others	Central Africa	Seetzen, quoted by Latham, Comp. Phil., 578.	Of the twenty-four names given by Seetzen on the authority of a slave whom he met at Cairo, only eleven are identified.
20.	A great many	West Coast ..	Clarke, Spec. of Languages.	It seems hopeless to identify many, as the indication of the locality is very insufficient.
21.	Buer ..	Bahr al Ghazal	Petherick, Egypt and Sudan, 1861, 481.	Name not identified.
22.	Ukoa and M-Bongo	On the Ogowé	Marche supplied Voc. to Stanley, Dark Continent, ii. 492.	Do. do.
23.	Ma-Sanja .	North of Benguella, near Inhambáne in Ma-Kua-Land	Froberville mentions that Rugendas had supplied Voc. to Balbi, Nouvelles Voyages, i. 221.	These names may possibly be traced, as the Country is better known.
24.	Tchoampo			
25.	Matibani			
26.	Towáni ..	North of the Binué.	Baikie had collected Voc., but they have been lost. See 218 of the Text.	Until the Voc. are found, nothing can be done.
27.	Niryom			
28.	Kattab			
29.	Wura			
30.	Gadde			
31.	Gulenya or Ayu			
32.	Ungwoi			

APPENDIX H.

ALPHABETICAL INDEX OF NAMES OF LANGUAGES AND DIALECTS.

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